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THE STORY OF THE FALL.

THE following pages present a study of the Biblical narrative of the Fall of Man which is conceived in a spirit that has, perhaps, become a little unfashionable in these days of criticism. The modern discovery of the composite structure of the Old Testament narratives has made it customary for expositors to try to get behind the received text and to reconstruct the still more ancient traditions and records utilised in its composition. For purposes of historical research, this is certainly the right course to follow, but historical research is not the same thing as religious study. What the Christian desires is to learn the message of his Bible, and the traditions and records which have been combined in the production of the sacred narrative are no more the essence of the Bible than the materials utilised by Shakespeare are the essence of his priceless legacy to mankind. There is doubtless an immense difference between the two cases. Shakespeare remoulds his materials freely, whereas the compilers of the Biblical narratives are artists in mosaic, their creative intuitions fettered by the rules of an art which may chip and rearrange, but never reconstitute, the fragments of tradition. Nevertheless, both are artists, and what we must chiefly value is the finished products of their genius and not the crude elements out of which these have been fashioned. Accordingly, what the following study attempts to determine is the meaning of the narrative of the Fall in its final Biblical form. A mosaic may be invaluable although its elements are the simplest, and this composite story may utter a priceless truth although compounded of fragments of the crudest mythology.

However, if we go back to the older method of interpreting the story *as it stands*, we must beware of the old snare of subjectivism. We do not want to find *a* meaning in the mosaic—that

is, the meaning which suits ourselves—but *the* meaning, that is, the thought of the artist to whom we owe the finished result. No story has been more prolific of interpretations, and we may add, of misinterpretations, than the story of the Fall. If we desire to make sure of getting near the artist's original idea, we must pay some preliminary attention to the materials with which he worked, and for the means of doing this we have to thank modern criticism.

One further observation is of importance. For the historical critic, the Bible may be simply a collection of books, a library more or less fortuitously selected out of a wider literature. But the Christian recognises the finger of Providence in the fact that substantially this collection of books and no other should, in spite of man's perverse blindness to what is good, have been preserved to become the sacred classic of his faith. He finds the Bible a unity, a single book which, in its wholeness, has a value greater than that of its constituent parts. And therefore, while in any religious study of the story of the Fall our first effort must be to get near the thought of its last constructive 'editor,' we shall not stop there. If the hand of God directed the preservation of this story to the end that it should become part of our Bible, we may look to find it pregnant with a significance of which its author's meaning was but a dim prevision. We may use the New Testament to free the meaning of the Old from the cramping fetters of an earlier time. It is from a new conception of the gospel of Christ* that the present writer has gone back to a new interpretation of the story of the Fall. The former has opened his eyes to the latter. And yet he is persuaded that this new interpretation is not a mere subjective misconstruction of that ancient mosaic. Rather is it its proper meaning set free from the cramping limitations both of its primitive material and of the later, but now outgrown epoch which inspired its composition. The Paradise which man lost through distrustful self-will is in truth a fore-glimpse of the Kingdom of God—that transfigured world-order of which our Master declared that it lingers only until the sons of Adam, at last recognising the Father, shall trust Him utterly and, trusting, shall lose all preference for paths of their own devising.

*Cf. the article on "Christianity as Emancipation from this World" in the July and August issues of the *Magazine*.

With thus much of preface we may turn to the narrative in Genesis, and first we must note the indications which, by revealing its composite structure, provide objective data for a true interpretation of the finished story. In Genesis ii. 9 we read of two exceptional trees, the 'tree of life' *in the midst of the garden* and the 'tree of the knowledge of good and evil.' From this point, however, on till iii. 22, we hear of only one tree, and this is described by Eve (in iii. 3) as 'the tree which is in the midst of the garden.' Evidently, then, this should mean the 'tree of life.' Nevertheless, quite as evidently, Eve has in mind not this tree but the 'tree of the knowledge of good and evil.' The natural inference from such a contradiction is that the prophetic writer to whom we owe the final account of the Fall made use of an earlier written narrative in which there was no such reference to a 'tree of life' as now occurs in ii. 9. And indeed the story as a story is complete without it. The sin of eating of the forbidden tree brought about the cursing of the ground, and this itself implies and explains the ending of Eden-life. But in iii. 22 the 'tree of life' suddenly reappears in the narrative and complicates it by suggesting a new reason for the ending of the life in Eden, namely, the danger lest by eating of this 'tree of life' man should make himself immortal. Facts such as these seem to prove that into an original prophetic narrative of the Fall which was based upon an ancient story about a tree of knowledge, a later prophetic writer incorporated a fragment from a different and probably still more ancient story inconsistent with the former. And the strange thing is that this incorporated fragment looks, at first sight, quite unworthy of a place in the Bible. This is how it runs:—"And the Lord God said, 'Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:' therefore the Lord God sent him forth from the garden of Eden." Language such as this quite clearly implies that we have here a fragment taken from an ancient myth, in which God was represented as being jealous of man—angry that by eating of the tree of knowledge man had become partly like God and afraid lest by winning immortality he should attain complete equality with God. What conceivable reason, one wonders, could a later prophetic writer (or, in technical phrase, later 'editor') have had for spoiling the symmetry of the written narrative by introducing into it a fragment of a primitive myth from which it was impossible wholly

to purge out crude, unworthy ideas of God? Surely he must have seen some very deep spiritual significance in the conception of a 'tree of life,' before he would be willing to make such sacrifices for the sake of working it into the narrative. And if he attached so much importance to the conception of the 'tree of life,' probably he also felt some deep significance in the name of the other tree, the 'tree of the knowledge of good and evil.'

The story of the Fall in the form given to it by this later prophetic writer is what has, since his days, become part of our Bible. We are not concerned with either of the two myths on which it is based, but solely with the Bible story that has resulted from them, and with the thought which led the later writer to combine his materials in this way. But our short plunge into criticism has shown us the point from which we must start in studying this Bible story. The narrative is, as we have perceived, a composite one and therefore we must not lay stress on all its details, some of which are irrelevant. But the names of the trees are not irrelevant. On the contrary, we have seen grounds for surmising that they were fundamental in the thought of the writer who has given us the story in its Biblical form. To those trees, then, we must devote special attention. And there is another detail that cannot possibly be irrelevant, since it forms the basis of both sections of the composite narrative, and that is the idea of a garden of Eden, a primeval condition of existence in which the world smiled on man and man was at home in the world. If we keep these three features before us as crucial points for any adequate interpretation of the narrative, we may cherish a fair hope of getting near the real thought of the writer.

On reading the complete story carefully through as it stands, perhaps the first thing that should strike the attention is that it has nothing to do, directly at least, with the problem of the origin of moral evil. The narrator is not interested in that question. We are introduced to a scene in which wickedness exists already full-grown in the mind of the serpent and the narrator does not pause to ask from what source that wickedness came. Nor is he interested in the question of the degree of moral perfection of man before the Fall. We are told nothing regarding the original righteousness or otherwise of our first parents. In what, then, is the writer interested if not in the origin of moral evil? The answer is that what he desires to relate is the story of a Fall not from moral perfection but from ideal blessedness. What the

narrator is interested in is the problem of the meaning of the tragic element in human life. Why is man's existence shadowed in a way of which the animal creation has no experience? Whence came the peculiarly human sense of shame? Whence came the cost of motherhood? Whence came the heart-break of human toil, that irony of things which makes man's careful ploughing prepare a bed for thorns and thistles? Whence came human death, that ever-abhorrent insult which brands man's soaring spirit with the name of clay? To each of these questions the narrative before us offers a specific answer. Precisely this, therefore, must have been the problem that absorbed the story-teller—this problem of the significance of tragedy. The animals know something of suffering and eclipse but nothing of tragedy. Only man knows tragedy and he meets it at every turn. Why is it so?

As soon as we realise that the story of the Fall is not concerned with the metaphysical problem of the origin of moral evil but with the much more practical problem just described, it comes home to our hearts with a new power of appeal. Our story-teller's problem is in its own way the problem of Job, the problem of many of the Psalms, the problem of the Hebrew prophets and eschatological writers, the problem of the religious thinkers of India. It is the problem, too, of the great tragedians, and in another way the problem of our modern Socialists.

> I found Him in the shining of the stars,
> I marked Him in the flowering of His fields,
> But in His ways with men I find Him not—

that is the cry which in one form or another goes up at times from every reflective heart. And the pain of the cry springs from the apparent obviousness of the moral which this experience suggests. So plainly does it seem

> As if some lesser God had made the world,
> But had not force to shape it as he would.

Now to this misgiving, and the problem which arouses it, our story-teller has an answer; and his answer is *The Garden of Eden*. The tragedy of human life, he tells us, is not what God intended. It *cannot* be what He meant, for were it so, then He would indeed be 'some lesser God' and not the gracious Father Whom our hearts have recognised. The God we worship purposed something very different. He purposed an Eden where God walked with men, where husbandry never nursed a crop of weeds and

tragedy was unknown, where grew a tree of immortality. He purposed nothing less perfect than the best of human dreams, and it is blasphemous to suppose that He could have purposed less. That is this story's solution of the problem of human tragedy, and no weaker solution can ever suffice. We turn wearily from theodicies which seek to justify the ways of God to men by proving that the tragedies of which those ways are full were inevitable. If they were inevitable, the Creator was not God. If He contrived them, He was not Father. The teaching of this story is that they were unnecessary. Its transmitter was no shallow optimist; he recognised that the frame of things was out of joint. Yet he was no pessimist either; what the Eternal once intended, He must still intend. In the *story* of Eden there must lurk a *promise* of Eden.

Eden is only the background of the narrative we are studying. Its centre of interest is the Fall; all the details cluster round that. May it be that this fact is significant? Did primitive thought, perhaps, feel the conception of an Eden self-evident? If God is God, then it seemed there *must* have been an Eden. But there is no Eden now. Therefore, there must have been a Fall from Eden. Eden was self-evident but the Fall was mysterious, and so primitive imagination lavished itself upon the Fall. We have to endeavour next to discover the thought which controlled the form in which the story of the Fall gained access to what is to-day our Bible.

Modern interpreters of the story are very commonly content to find the explanation of the name of the forbidden tree, 'the tree of the knowledge of good and evil,' simply in the guilty self-consciousness created in Adam and Eve by partaking of it. On this view it was not the tree but the act of disobedience which created knowledge of good and evil. There was nothing peculiar about the tree. Any tree would have served the purpose. In order to train man God arbitrarily forbade him the use of one tree, and simply because it was forbidden, partaking of it was bound to produce guilty self-consciousness or a 'knowledge of good and evil.' It is very difficult to believe, however, that this can possibly be the true interpretation of the name. Primitive imagination commonly works in a much more concrete and direct fashion than this. The whole narrative reads more easily and naturally if we suppose that the fruit of the tree is itself credited with this wonderful power of bestowing knowledge. And we may well be

glad to interpret it so, for there is a doubtful morality in supposing that God would create a gratuitous temptation in man's way by uttering an arbitrary prohibition. Now, if we adopt this simple and straightforward interpretation of the name of the tree, the meaning of the whole narrative seemingly comes to be that the element of tragedy which distinguishes human from animal life is due to knowledge. Because our first parents were not content to live an unthinking life like that of the lower creation, because they sought to eat of the tree of knowledge, therefore they fell from Eden. If man chooses to know, he must accept all that knowledge brings. He cannot choose one half of the field of knowledge without being conscious of the other half. He cannot know good without knowing evil. Inevitably the tree of knowledge is the tree of knowledge of good *and* of evil. The animals escape tragedy because they escape knowledge. It is not pain or death as a mere event but the meaning of pain and death that is torture. Pain and death arrive and are gone, but their meaning is eternal; and he who has knowledge bears in himself always the burden of that meaning.

If this were the correct interpretation of the story of the Fall from Eden, no one could be blind to an element of profoundest truth in the teaching it conveyed. And very probably this was indeed the meaning of the primitive myths which the prophetic writer utilised in constructing his narrative. But it is impossible to believe that this was the meaning which he himself intended to embody in the story as he narrated it. For if the tree meant simply knowledge, then although partaking of it might change pain into tragedy, yet the act of partaking would have been a noble deed. But the story represents the deed as a thing forbidden by God, and although primitive mythology has often credited its deities with a jealous dislike of human advancement, we cannot suppose that the prophetic writer would take so low a view of God. For him the Fall from Eden was due to a sinful act, a deed not morally admirable and necessary but thoroughly reprehensible. For him, therefore, the tree cannot simply have signified knowledge in general, that tragic badge of human dignity. And yet the eating from that tree certainly means choosing to *know*. What sort of knowing, then? For there is knowing and knowing. Knowledge is not sin and yet there can be sin in knowing, just as there can be sin in doing. And as the sin in doing lies not in the outward act but in the will expressed in the act, so the

sin in knowledge lies not in the knowing but in the spirit of the knower. The whole-hearted truth-seeker is reverent, but the history of very much of human thought has been a history of petulant self-confidence, scornfully questioning the moral maxims of society and the systems of the sages, and loftily determined to see for itself what is good and what is bad. To see for itself—the very phrase suggests the interpretation we require. The tree of the knowledge of good and evil may be translated as the tree of *see for yourself.* To our ears, perhaps, such a name may suggest incongruous reminiscences of the fairy-tales of childhood, but for this very reason it is appropriate to a narrative that must have its roots in the childhood of the race. The woman saw that the tree 'was to be desired to make one wise.' That is just what the tree of 'see for yourself' does. It makes one very wise, with a bitter sort of wisdom. One resolves to see for oneself whether the wrong is really the bad, and one learns by bitter experience how unsuspectedly, incredibly bad it is. And this is how man fell from Eden. It was by eating of the tree of 'see for yourself.'

All sin is an eating from the tree of 'see for yourself'—that is the profound moral philosophy embodied in the story. Sin is not mere moral imperfection. It is no mere defect in our ideals, no mere ignorance of the highest good. Sin is something worse than this. Sin is a mood of rebellion against *the highest that we know,* rebellion taking the form of a petulant question as to whether this apparent highest is really justified in its claims and issuing in a resolve to see for ourselves whether the lower is not after all the better. Sin is to hear the voice of conscience and yet to distrust it and to proceed to see for ourselves whether the wrong is not really the good. Sin is to be aware of God and yet not to recognise Him as Father, that is, not to be absolutely sure that whatever He commands *must,* because of His individualising love, be absolutely best for ourselves individually. We may recognise Him, perhaps, as benevolent Sovereign, and therefore we may be prepared to admit that whatever He commands must be best on the whole and as a general law. But we do not wholly recognise Him as Father, and so we are not sure that He may not sometimes sacrifice our real individual good to His general law. And thus distrusting His love, we resolve to see for ourselves whether, in our own particular case and our present peculiar circumstances, the forbidden is not really the better. This distrust-

ful resolve to see for ourselves is universally the essence of sin. That is our story-teller's moral philosophy; and it is just what Jesus taught some centuries later. For this distrustful seeing for ourselves is exactly the opposite spirit to that of the humble child who alone can enter into the Kingdom of Heaven.

When our first parents chose to see for themselves, they fell from Eden. Why was this? Was it a mere punishment, thoroughly deserved but arbitrarily selected, or was there some inherent necessity that the punishment should take this precise form? The original written narrative, which knows nothing of any 'tree of life,' implies the former alternative. Any adequate punishment would have been suitable but this one happened to be selected. And if we take it that this narrative ends at iii. 21, then we naturally assume that, after God's cursing of the ground for man's sake, the wonderful garden lost its special fruitfulness and Eden came to an end. On the basis of this view we might surmise that the motive which led the later 'editor' to append verses 22-24—that fragment of a still more primitive myth with its unedifying suggestion of a Divine jealousy—was the fact that it tells of an *expulsion* from Eden. If man had to be expelled from Eden, then Eden must have remained. It must have been excluded from the operation of the curse. And if Eden is not abolished, then some day, perhaps, man may be restored to his ancient privilege. Thus the addition of these three verses makes the story of Eden at the same time an implicit promise of Eden; and the addition is therefore worth making, in spite of the undesirable elements which a too close scrutiny may find imbedded in the fragment.

Against this view, however, must be set the critical conjecture that *v.* 23, which breaks unexpectedly into the unfinished Divine utterance of *v.* 22 and duplicates the statement of *v.* 24, has been displaced from its proper position; that it really belongs to the preceding narrative, where it originally followed immediately upon *v.* 19. If this be the case, then the original written narrative did tell of an expulsion from Eden and we must seek for some other motive to explain the willingness of the later 'editor' to incorporate *vv.* 22 and 24 in the story. Thus we are driven back to the hypothesis suggested at the beginning of this study, namely, that it is its mention of a 'tree of life' which secured for this fragment its place in the final narrative.

What is there in the conception of a tree of life to have so

fascinated the attention of the later prophetic writer? Regarding the part played by this tree in the lost myth of which only this fragment survives, we can do no more than guess. In that myth were there two forbidden trees? And did man's disobedience in respect of the one suggest for the first time to the heavenly powers* that he might also disobey in respect of the other and so win a share in their prerogative of immortality? If it was not so, why had they allowed him to live even for the shortest time in the neighbourhood of a tree of life, of which they were determined that he should not eat? Such questions we cannot answer. Our ignorance, however, is of no importance; for what interests us is not the part played by the 'tree of life' in the original myth to which it belonged, but the significance which the prophetic writer intended it to have in the composite narrative which he constructed. Now in this narrative the noteworthy fact is that the 'tree of life' was *not* forbidden. Until man had eaten of the 'tree of the knowledge of good and evil' there was no objection to his eating of the miraculous 'tree of life.' But as soon as he ate of the former, it became (for some reason) important that his opportunity of partaking of the latter should be brought to an end. To effect this he *had* to be expelled from Eden. His expulsion was thus no arbitrarily selected punishment but a necessary consequence of his act. Can we discover the link of connection? Where lay the inner necessity? What reason made it important that an opportunity, which before man's disobedience had been quite harmless, should after it be immediately done away? Must not the reason have been this, that before man lost his teachableness—before he ate of the tree of 'see for yourself' and began to go his own wilful way—he could be trusted with anything, even with the transcendent 'tree of life'? But afterward, to permit him to handle transcendent forces might only intensify his power of working evil. Thus it was for man's good as well as for his chastisement that he was expelled from Eden. Even in punishment God is the Father.

If this conclusion be correct, we may claim that we have now fully laid bare the teaching of the Biblical narrative of the Fall. Eden is a picture of what God intended and intends for man. Nothing less perfect than that beautiful idyll is what the Father would do for the race, and be to the race, if He could

* The language of *v.* 22 appears to imply that the ancient myth out of which it was taken was polytheistic.

venture to be *fully* Himself toward man. But when our first parents chose to see for themselves they fell from Eden. And this was inevitable, for the Father can be fully Himself only to the childlike. If men had remained childlike, utterly trustful and therefore spontaneously obedient, then although they had been morally very undeveloped, utterly crude in their ideas of right and wrong, God might still have trusted them in His Garden with its miraculous '*tree of life*.' His guidance would have kept them from abusing its privileges. The griefs of children they might possibly have known, but never tragedy. Pain would have been educative only; it would never have poisoned life. Effort would always have won its fruits. Death could never have entered, for was there not the tree of life? Men chose, however, to see for themselves and go their own way, and the Eden-life was ended. Yet the Garden and its tree remained. Peradventure a time may come when, weary of seeing for themselves, men may turn and become as little children. Then will not the Garden receive them again and the tree of life bear for them its fruit, so that they shall eat and live for ever? In its Biblical form the story of Eden is truly a promise of Eden.

Jesus came to earth, and He told the story of Eden over again. Only He made it not a promise merely but a present offer. For the idea of the Kingdom of God is just the idea of Eden over again—the idea of an utterly perfect order of existence, free from the tyranny of sin and the penalty of tragedy, a life which is at once earth and heaven. And Jesus declared that this order was real, and ready from all eternity, waiting only upon man's acceptance. By childlikeness men would find themselves restored to that Eden from which by unchildlikeness they had fallen. And what Jesus declared in words, that He demonstrated by deeds. What were His miracles but fruits plucked from the '*tree of life*' by the hands of His childlike faith? They were fruits plucked and given to men until they should learn to use the same faith and pluck for themselves. The world has been strangely blind to the lesson Jesus sought to teach. Had it not been so, Eden might have returned to earth long centuries ago, but it seems almost as distant as ever.

What a living story the story of Eden is! What are all our social reforms of to-day seeking but just the way to restore Eden? They think to banish social tragedy by devising new political machinery or inaugurating an *economic* revolution. But

this ancient story preaches that Eden can be reentered only through childlikeness of heart, for childlikeness is the living opposite of sin.

A. G. Hogg.

THE INTEREST OF MYTHOLOGY.

A little more than a year ago an interesting book on Scandinavian Mythology was published in England.* It is a very attractive volume, beautifully illustrated, and full of information on the subject it deals with. But it has its serious defects also, as we shall presently see. What is intended in this article is not a review of Mr. Guerber's book; the purpose is not to point out and discuss its merits and demerits, but to call attention to one or two questions of a more general nature suggested by a study of the book.

It is by the weak points in Mr. Guerber's treatment of the Scandinavian myths that those questions have been raised. But by following the lines of thought thus started, we want to get light, not primarily on this particular book, nor on Scandinavian Mythology merely, but on the general question of the study of mythology. In that way we may learn something of the conditions on which success depends in such a study, and what the value of it is. What the weak points are in the "Myths of the Norsemen" may perhaps be indicated by saying that the author writes too largely as a professional and as an outsider. It will not be difficult to see that these points represent two of the chief dangers which require to be guarded against, if a study of mythology is to be really fruitful.

What is meant by speaking of the author's professionalism is this, that he seems to be more interested in the view-points of his science and the categories of his system than in the people and phenomena he is studying. Whether or not his interpretation of a particular point gives the most natural and the most satisfactory understanding of it does not always appear to be his chief concern. Not unfrequently one gets the impression in the book that the writer's theories are applied to his facts somewhat after the fashion of the Procrustes bed we read of in Greek

* *Myths of the Norsemen.* By H. A. Guerber. London; George G. Harrap & Co.; 1908.

stories. The victims placed on this bed must be made to fit the length of the bed, even though they may have to be pulled to pieces to be made long enough or may require to have their heads cut off because they are too long. One or two illustrations from the book will make the meaning of this clear.

The author thinks that the most fundamental characteristic of Scandinavian mythology is connected with the feeling—so natural to the people of those regions—of the great perennial struggle between the sun and the long northern winter with its cold and darkness. There is probably a large element of truth in this view. But the place it is allowed to occupy in our author's attention makes it on several occasions a hindrance rather than a help to the reader whose chief interest is not to get a theory proved but to understand the phenomena he is studying. (1) Sigurd is one of the heroes of the great epics of the North; his daughter was Swanhild. She is, Mr. Guerber says, to be regarded as "a personification of the sun, as is seen in her blue eyes and golden hair." When one knows how exceedingly common it is in many parts of the North to meet girls with blue eyes and golden hair, one finds it rather hard to be patient with the theorising tendency that wants us to find a symbolic significance in such an everyday phenomenon. (2) One of the most beautiful and pathetic stories in the old myths of Scandinavia is that of Balder's death. Balder is represented as the very impersonation of purity, brightness and innocence, and as the favourite of all the gods of Valhalla. To the wicked Loke, who was also one of the inhabitants of the home of the gods, this was unendurable, and he finally brought about the death of Balder. Where this story is told by Mr. Guerber, he says that "Loki,* the personification of fire, was greatly chagrined upon hearing [what was said about Balder], for he was jealous of Balder, the sun, who so entirely eclipsed him and who was generally beloved, while he was feared and avoided as much as possible." It may or it may not be true that there are elements of sun myths in this story. But to introduce that question as the author does here, is only calculated to disturb the impression which the story itself is fitted to produce upon every reader's mind. In the midst of what is intensely human and supremely tragic, the narrator stops to assure us that the characters we are interested in are only abstrac-

* In the Scandinavian languages this name is always written Loke (with e not i). Several of the names appear in a slightly modified form in English.

tions and symbols. Such a remark, in such a connection, is hardly possible except where interest in a theory and a system has been allowed for the time being to take the place of real interest in human life with its grave problems of character and destiny.

The last twenty-five pages of the book are devoted to a comparison between Greek and Scandinavian mythologies. The author wants us to see identity and similarity throughout, as he sets the chief ideas and characters of the two sets of traditions over against each other. Nobody of course would think of finding fault with a comparative study of these subjects. But the result is apt to be superficial and misleading if what is attempted is only to get details fitted into the divisions and sub-divisions of a system, while differences in the fundamental, all-dominating view of life on the two sides are not taken account of.

That there is a fundamental difference between these two mythologies can hardly be denied. To the old Greek the world was a *kosmos*, a whole that is characterized by order and right proportions. Harmony was one of the chief notes in his ideas of existence. To the classical Greek mind, the good and the beautiful were inseparable ideas, two names for the same thing, or, at all events, two different sides of the same thing. It was, therefore, natural for the Greeks to have a word which was a compound of 'good' and 'beautiful,' thus expressing the close unity of the two sides. In the old Scandinavian mythology, on the other hand, one hears throughout the note of struggle, conflict and disharmony. The gods of Valhalla are frequently in trouble and are compelled not only to make a strenuous effort to use all their own resources, but to seek help from Giants and Dwarfs. Loke's presence among the gods in Valhalla is both a proof and a source of disharmony, culminating in the death of Balder, to which reference has already been made. And the whole drama of Northern mythology has its tragic end in the great "Twilight of the Gods," *Ragnarok*, when the world shall be destroyed and the gods themselves shall die. Out of this catastrophe the Scandinavian legends expected that a new heaven and a new earth would ultimately arise. It seems not unlikely that this expectation may have been developed as a result of Christian influences. In the written form in which we know them, the *Eddas* and the *Sagas* date from a time when Christian influences had made themselves strongly felt in many parts of the North. But even if the awful tragedy of *Ragnarok* is not the end of all that the

Northern mind had tried to see and think, the difference between this mythology and that of the Greeks is still unquestionable. And a comparison between the two which pays no attention to this difference, but only looks at details to get them properly classified and fitted into a common system of interpretation, does not promote any deeper understanding of what we are trying to study. This will help to explain what is meant by the danger of professionalism in the study of mythology. It is the victory of uniformity over life. Theory has built up a system filled with lifeless abstractions.

But it was also mentioned as a defect in Mr. Guerber's book that the author writes about Scandinavian mythology as an outsider. In the book he frequently describes the old Scandinavians as "our ancestors." Racially he knows himself to be connected with them. But a much deeper feeling of unity is required if a study of this kind is to yield its richest fruit. That is seen very clearly when one thinks of a Dane, who, a little less than a hundred years ago, "discovered" the mythology of his forefathers. Grundtvig was his name. He was not a specialist in studies of ethnography and the history of religion. But to the study of Scandinavian mythology he made a contribution of far-reaching significance. He has not only been instrumental in getting others to take up this study, with all the aids that modern science on these lines has to offer. But it is due to him that in many places in Denmark for the last fifty or sixty years the stories of the old mythology have been made use of to a not inconsiderable extent as a valuable factor in educational work.

What then was Grundtvig's special qualification for the study of Scandinavian mythology? Doubtless the deepest secret of it was this, that he knew himself to be not an outside observer, not a student merely, but one so closely connected with the people whose old thoughts and feelings he was studying, that an understanding of their soul would help him to be better fitted to live and work for his people. These mythological studies had to Grundtvig not merely a theoretical and scientific but a practical and vital interest. He was not an outsider; he felt that the matter concerned himself, the interests of his own life were involved. That was what made his studies and his influence in this respect so fruitful.

When we say that Grundtvig's interest was vital and practical, it does not mean that he believed in the religion of the old

mythology. He was a Christian and did not look for anything to supplement and complete the life values of the religion in which he was living. Nor would it have been possible for him to put any great value on the old traditions of his race if he had been estimating them from a religious point of view. The gods that are there described are not fitted to commend themselves "to every man's conscience."

Odin, the All-father of the Scandinavian mythology, has a character and a history in which there is much that no modern religious mind will agree to call divine. The erotic element is very prominent in the stories of Odin. He is spoken of as having secured one wife here and another there, who bore him children, so that it looks as if he must have had wives and children, almost without number, both in heaven and on earth.—Again and again we come across instances of powerlessness and helplessness in Odin. "Once, oppressed by shadowy fears for, the future, and unable to obtain from the *Norns** satisfactory answers to his questions, Odin bade *Hermod*† don his armour and saddle *Sleipnir*,‡ which he alone besides Odin was allowed to ride, and start off to the land of the Finns." There Hermod was to seek a famous Finnish magician and from him get light on the questions that troubled Odin. It is not easy from such a story to get any clear and coherent idea of the source and distribution of intelligence and power in the universe. But it is very clear that to know Odin and to trust in him is not to have found a sufficient religious foundation for life.—"Odin, although god of wit and wisdom, was sometimes no match for his wife *Frigga*, who, womanlike, was sure to obtain her way by some means. On one occasion the august pair were seated upon *Hlidskialf*, Odin's throne, gazing with interest upon the Winilers and Vandals, who were preparing for a battle which was to decide which people should henceforth have supremacy. Odin gazed with satisfaction upon the Vandals, who were loudly praying to him for victory, but Frigga watched the movements of the Winilers with more attention, because they had entreated her aid. She therefore turned to Odin and coaxingly inquired whom he meant to favour on the morrow. He, wishing to evade her question, declared he would not decide, as it was time for bed, but would

* The three goddesses of fate.

† The messenger of the gods.

‡ Odin's horse.

give the victory to those upon whom his eyes first rested in the morning. This answer was shrewdly calculated, for Odin knew that his couch was so turned that upon waking he would face the Vandals, and he intended looking out from thence, instead of waiting until he had mounted his throne. But although so cunningly contrived, this plan was frustrated by Frigga, who, divining his purpose, waited until he was sound asleep, and then noiselessly turned his couch so that he should face her favourites." Frigga succeeded, and thus victory in the battle and great prosperity afterwards were secured for those who had turned to her for help. In the atmosphere into which stories of this kind introduce us, it is impossible for any modern mind that really reaches out after God to feel at home. Every such soul feels that the All-father here represented is not the "father of our spirits," one of whom it can be said to us, "Be ye perfect, as your Father in heaven is perfect."

No, it was not a revelation of God that Grundtvig found in the old myths of his people, but "the first great revelation of the spirit of the people." Viewed as a religion, this mythology has ceased to be of interest to anybody. But it is of the greatest value to all who desire to know and understand the soul of the race whose early dreams and aspirations, fears and hopes, are embodied in these old traditions. To Grundtvig such an understanding was more than interesting, for he had a deep sense of the kinship that existed between his soul and the soul of his people; and he knew that the more truly he understood his people, both in their strength and in their weakness, the better he would be able to make his life among them contribute towards the richer development of their life.

To try to see what the Scandinavian mythology contains as a "revelation of the spirit of the people," might be an interesting study, but this is not the place for it. All that may, perhaps, be done here is just to mention a few of the most outstanding characteristics, which will strike every one who gets acquainted with the myths of the Norsemen, whether through Mr. Guerber's book or in other ways.

The old Norsemen were men of action rather than of speculation. From a philosophic point of view, this trait may be regarded as a cause of serious defects in many of their myths. But it undoubtedly had much to do with keeping them so cheerful,

so entirely free from pessimism, in the midst of all the difficulties and disharmonies which they saw in life.

They did not make a very sharp distinction between the physical and the ethical aspects of life. The great mysterious powers of the physical side of existence had so forced themselves upon their attention and taken hold of their imagination that the moral world, with its own peculiar laws and values, had not been clearly apprehended. That is why magic, in one form or another, plays such a very large part everywhere in this mythology. Magic ignores the fact that the moral world has laws of its own, where mechanical causation is modified by the dominating presence of self-consciousness and conscience.

There was evidently "a marked sense of class among the Northern races." For one of their old stories tells how the three chief sections of the community, the serfs, the husbandmen, and the rulers, had descended from three children borne to the same god by different mothers.

Courage and honour are the two elements of character which, from the stories of their mythology, one most easily distinguishes in the old Scandinavians. These characteristics in the history of the North sometimes manifested themselves in forms which people of the present day cannot approve of. But they are also at the root of much in the old stories which is noble and beautiful.

We people of the North are still interested in the mythology of our forefathers, because we find in it a "revelation of the spirit of the people." That revelation may show us something which deserves to be admired and which may, perhaps, give us reason to be proud of our ancestors. This is not its chief value however. But it gives us light that is helpful to all those who are anxious to enter more fully into the life of their people, in order that they may enrich and be enriched by rendering better service.

L. P. LARSEN.

MODERN COCHIN.

No other country in India is so strangely shaped, so long compared with its width, so singularly diversified in its configurations and composed of so strangely contrasted regions as the small Native State of Cochin. The charms of nature have been prodigally lavished on her—the lake of Yénáwákkal, like an

ocean of liquid silver, the mountains with bright aerial tints, the valleys teeming with wild vegetation, the plains waving with spontaneous verdure, rivers and streams rolling in solemn silence, and forests yielding valuable timber. In short a Cochinite need not look beyond his own country for sublime and beautiful natural scenery.

The geology of Cochin is simple and the flora of the country very interesting. The fauna is equally so. Cochin affords exciting amusement to sportsmen, and is full of picturesque scenery. Men are drawn there by the beauties of orchards and palm-groves, of well-cultivated fields and gardens. The seaboard is one vast expanse of rich alluvial soil varying only as it is cultivated or allowed to lie waste.

Cochin has been frequently invaded by force of arms, and until recent times a strong government was never established over the whole of the land. The struggle for power, with its attendant evils of misrule and want of security for life and property, was always going on somewhere. Cochin was, in short, a collection of small states and has since improved under a settled form of government, which gives the inhabitants the advantages of peace and quiet.

The rise of Cochin has been sudden and wonderful. Fifty years ago, Cochin lay hidden from the world and very little was known of her people and her customs and she was in the purely feudal stage. Her great native princes were called *Kaimals* or *Karthávus* or *Náduvázhis* or *Désavázhis* and each Kaimal or Karthávu had his palatial residence called a *Madapád* and a private army of his own. There were ceaseless feuds between these princes and constant fighting between their armies. Cochin in those days was like England at the time of the Wars of the Roses. All that has now gone. The Náduvázhis and Désavázhis have now become private gentlemen and their armies have been disbanded. Cochin is now ruled as other countries. The reigning Raja, who is one of the most enlightened native princes of India, has thrown himself into the stream of modern inventions and movements.

The Cochinites are now on the threshold of a new era. An important chapter has been opened in the history of Cochin. The people are now more enterprising and the present is a time of activity and awakening in educational matters. Education being an important aspect of good government, the State must

support and aid the work of educating its people to their national destiny. The Cochin Durbar is doing its best to educate the people and encourage technical education. A department of agriculture has been opened. Scholarships have been instituted and students have been sent abroad to study and acquire a sound knowledge of technics.

Half a century ago there was no railway, no telegraph, no telephone, no bicycle, and no motor car in Cochin. Men were travelling on foot, on bullock's back or in palanquins. There were no carts or four-wheeled carriages in former days. Even the members of the Royal Family had to travel in palanquins. There were no good roads in the country. It was only after 1860 that the people of the Cochin and Kanayannur taluks first began to see country carts and four-wheeled carriages.

The State of Cochin appears now to be a new world. A visitor returning to Ernakulam feels as much a stranger as if he had descended upon another planet. Everything is new and fills him with admiration. The backwater in front of the public offices, College and Hospital, which extended several yards to the east of these buildings a few years ago, is now several yards to the west of them. The public offices were mostly thatched buildings and quite ill-ventilated, and the presiding officers, except the Diwan and the Judges of the Appeal Court, seated themselves on raised planks with a mat spread on them and a plank placed behind to lean against. The clerical staff of course sat on a mat spread on the floor. This continued till 1865. There were only thatched houses and squalid huts in the country.

Fifty years ago women never went out. At present women are seen on cycles and in the street, in the playground and in public meetings, in hospitals and in the university, where men alone were seen before. The wages were in those days half of what they are to-day. The poor man had no books or newspapers, no libraries or clubs. Now he has his books and newspapers. He goes to libraries and clubs which exist everywhere. There were no schools in the country until very recently. Now there are numerous schools for all classes of people, male and female, without reference to caste or creed—there are schools almost at every door. There are clubs, unions, societies and reading rooms. The poor man buys the best book in the language for an anna, and the public library and reading room affords him free access to all books and newspapers of the day, without even a pie to pay.

To-day, the poor man gets for his *puthan* (a coin of ten pies in value) what the rich man could buy for a *fanam* (a coin equivalent in value to four annas and seven pies) sixty years ago. He has everything at his place of residence. High schools and Lower Secondary schools are found in all towns and primary schools in all villages. There are numerous shops in all towns. There is now constant work for the poor and much higher wages, with cheap articles of food. A far better education than the middle class could buy for money, is provided free by the State by the opening of primary schools. The Hospitals, which are numerous, provide free medicine. The streets are daily swept and cleaned. Wells are sunk in bazaar streets and other places for the use of the poor. There is improved sanitation and the drainage system carries off all the sewage. Now there are better houses to live in, a cleaner street to walk in, a two-pie postcard to carry a message from one end of the country to the other. For a four anna piece, the lightning carries a message anywhere in the State in the twinkling of an eye, and for an eight anna piece the sun will take a portrait in a flash of light.

The population has considerably increased. The revenue, which was six lakhs of rupees fifty years ago, is now more than forty lakhs. The railway has been extended from Shoranoor to Ernakulam. That which was the rare privilege and possession of a few, has been conferred on the many. The right to appointments in the public service, which was the exclusive inheritance of a favoured few, is thrown open to all, and there is now no preferential tariff in the whole State. Society is becoming more civilised. Twenty years ago it was regarded as horribly improper for a lady to ride or to drive. Even at present it is so regarded by some. It was considered highly improper for a lady to lunch with a male friend, but it is not so considered now. What was regarded as the height of indelicacy fifty years ago is now considered to be right and proper. The old view that a man and a woman could not be left alone together is discarded. The locomotive has killed it. Woman's claim to appointments is now recognised, and women, Christian and Nayar, hold appointments in the service of the State. The old superstitions and prejudices, social and religious, which stood in the way of social progress, are fast disappearing. The growth of indigenous industries is observable. A technical institute exists at Trichur and another at Ernakulam, both being

private. A soap factory exists at Thathamangalam in the Chittur Taluk.

The ideals of western civilisation are taking firm root. People are now struggling for social reforms and are remodelling or rebuilding the structure of society. The minute class distinctions are now dying out. The old orthodox view that a woman is not fit for independence is not recognised. The opposition to marriage between sub-castes among Nayars is slackening.

In times gone by, agriculture (cultivation of rice and cocoanut plantations), fisheries in the case of the lower classes and weaving among the Chalians were the only industries in Cochin. What Cochin needs at present is men who have acquired a practical knowledge of agriculture and can direct the various agricultural operations—preparing the soil, giving it the proper manure, supplying necessary water and the like, thereby making the land yield more—men who have a sound knowledge of practical chemistry, mineralogy, etc., and who can enable the people to discover the hidden treasures of the earth, iron, gold, copper and other minerals—men who have studied technical subjects at European centres where there are factories and who can introduce and carry on the manufacture of soaps, candles, knives, glassware and other things for which we depend on foreign nations, but which with a little enterprise could be as well made indigenously. What Japan has done should be a lesson to Cochin also. If we follow in the same spirit, we may also achieve like results. Thoroughness and ambition to do or make the best only are essential for the achievement of such things. Thoroughness must be a principle of action—accomplish or never attempt.

Agriculture is, and must long continue to be, the chief occupation of the people of India, which has been from time immemorial an agricultural country. The existing methods of ploughing and preparing the soil, of watering, harvesting, etc., are all in the primitive style. The tools and implements and the methods of agriculture as now practised should be changed. The cultivator here scrapes the surface of the ground year after year with his old-fashioned plough and is ever content with what he is able to reap and does not care to seek out the means whereby to obtain a good harvest. During the last fifty or sixty years, lands in many districts have deteriorated as much as 90 per cent. Steam ploughs and other appliances of America might with advan-

tage be introduced here. Even if convinced of the advantages of the steel plough, the majority of cultivators are in indigent circumstances and are in the grip of iron-hearted money-lenders from whom they have to accept small advances of money at oppressive rates of interest. They are thus without the means to secure the steel plough or work it. Though the Cochin Durbar is adopting measures to help the ryot, it cannot be expected to do all that can or should be done in this direction. Private enterprise on the part of wealthy and influential gentlemen must start the system.

The people of Malabar, Cochin and Travancore are blessed with an abundant supply of water. The cultivating classes are ignorant and the educated classes do not encourage agriculture and other branches of industry. The Jenmies or proprietors of lands hardly think it necessary to educate their children, because the majority of them have already the means of subsistence and they therefore invariably say that there is no need to give their children an English education. If by chance one of the members of a *tarwád* happens to learn English and passes an examination, he entertains an inordinate desire to become a clerk or a schoolmaster on Rs. 10 or Rs. 15 and does not care to go home and apply the knowledge he has gained to the improvement of his estate. During the last forty years there have been in all communities educated men—men who have obtained the B.A., B.L., M.A., M.B. or B.C.E. degree; but only a few have obtained diplomas in agriculture. Undue prominence is given to classics, and technics are wholly neglected. The high class Hindus are now recognising the dignity of labour and are rallying. Technical studies are now receiving increased attention, though 99 per cent. of our University men—Matriculates, F.A.'s, B.A.'s, and B.L.'s—desire only to become office mongers and do not entertain the least desire to become useful to themselves and the community to which they belong. During the last fifty years education has done nothing beyond manufacturing B.A.'s and B.L.'s and nothing to provide practical instruction in the various arts and industries.

In England, America and other countries, many educated men content themselves with the operations of their own farms. They milk their cows, sow their own fields, and do similar items of work, which the Hindus consider menial and degrading. Some of us might keep a dairy farm and manufacture butter, ghee and

cheese. The tanning of hides into leather of good quality might form another occupation. Agricultural operations according to reformed and improved methods would certainly contribute towards increasing the fertility and productiveness of the land. Agricultural banks should be organized by influential and wealthy men as is done in others parts of India, and co-operative societies started. Articles of food and clothing might also engage the attention of the people to whom the cotton industry is of pressing importance. New mills spring up every year in different places. There is great room for improvement in the finer qualities of cloth woven by the weavers of the country. But the necessary plant and the capital required to meet the necessary outlay on these things are no doubt wanting.

Since fifteen years ago no less than a dozen oil mills have sprung up in Cochin and Ernakulam. This country (especially the Cochin and Kanayannur and Kodungallur Taluks) is the home of cocoanuts and cocoanut oil. There is thus every facility for manufacturing soaps and candles. Tile factories exist in several places in the state.

Recently, a weaving factory has been established at Trichur by a young Brahman graduate and a member of a respectable and influential family in the vicinity. He is a man of an enterprising spirit and is possessed of the courage and pluck required for such undertakings. Improved hand-looms are found here and this factory will undoubtedly help to revive a languishing industry and awaken the people, especially the high class Hindus, to industrial and manufacturing activities. This young man is the first in the field with an enterprising spirit, patience and perseverance. Another young Brahman has recently started a similar factory at Ernakulam. We hope that other Hindu gentlemen will soon follow and establish spinning and weaving mills, flour mills, rice mills, sugar mills, rope machines and factories to manufacture soaps, candles, and other articles of daily necessity and to start co-operative credit societies, as has been done in Baroda.

N. SUBBARAYAN.

NOTES OF THE MONTH.

THE Press Law to which we referred in our last issue has now been passed by the Imperial Legislative Council. It aims at providing for (1) control over presses and means of publication, by

demanding security from proprietors, which can be forfeited by the local Government for the publication of objectionable matter, while repeated offences may lead to the forfeiture of the press itself; (2) control over the publishers of newspapers, by similar means; (3) control over the importation and transmission of objectionable matter, by giving the Post Office and Customs authorities power to open, detain, and hand over to the local Government suspected packages; and (4) the suppression of objectionable newspapers, books, or other documents, by giving the local Government power to declare them forfeit—subject, however, to an appeal to the High Court within two months of such declaration. "Objectionable matter," for purposes of this law, will be whatever is calculated (*a*) to incite to murder, to an anarchical outrage by means of explosives or to acts of violence, (*b*) to tamper with the loyalty of the Army or Navy, (*c*) to excite racial, class or religious animosities or hatred or contempt of the Government of British India or of any Native State or Prince, (*d*) to incite to criminal intimidation, (*e*) to incite to interference with the administration of the law or with the maintenance of law and order, or (*f*) to intimidate public servants by threat of injury to them or to those in whom they are interested. Several amendments were proposed, most of which were either withdrawn or rejected by the vote of the Council, and the Bill was passed without material change.

IT cannot be said that the Bill has been received with enthusiasm, though it was passed in Council without a division. It is significant that Indian leaders like Messrs. Gokhale and Dadabhoy felt constrained to support the Bill, though they criticized freely the fact of its introduction and some of its details. Mr. Gokhale, in discussing its provisions, remarked that these were drastic resolutions, and in ordinary times he would have felt it was his duty to oppose such proposals. But the situation in many parts of the country to-day was such that, after careful and anxious consideration, he had come to the conclusion that he would not be justified in opposing the Bill. He was not thinking only of the assassinations or conspiracies that had come to light or of the political dacoities that were being committed, but also of the fact that the air was thick with ideas that were antagonistic to Government. This phase of the situation was to him especially serious, because until the air was cleared of these antagonisms, there could be no peace in the country. It is a characteristic utterance, and one that testifies to the speaker's statesmanship. No doubt it represents the feelings of many of his countrymen. We believe it also represents those of many more who are not natives of India. To the average

Englishman any law to circumscribe the liberty of the Press is as distasteful as to Mr. Gokhale himself. It is solely due to the necessity of unusual measures to meet the present distress that the law is accepted by Englishmen and Indians alike. We can only hope to allow unrestricted liberty to the Press when the conditions promise that there will be no serious danger arising from its abuse. It must also be remembered that the law is no terror except to the evil-doer. To the reputable publications of the country, English and vernacular alike, the law will make little practical difference. If circumstances require it, we hope the local Governments will unhesitatingly apply the law to restrain those writings in a section of the English Press which, by Mr. Gokhale's testimony, have done so much to estrange many of his countrymen from the British Government. But most of all we hope that in the improved state of affairs there will be but little need to put the provisions of the Act into operation.

THE current number of *Conference*, commenting on the inauguration of the new Councils, hails the opportunity for the leaders of Indian life to press for a much-needed reform in the administration, in view of the growing evil of the consumption of intoxicating liquors in India.

> Temperance reform is one of the few permanent planks in our own political platform, and one reason why we welcome the new order of things is because it will compel the Government to pay more deference to public opinion in this matter than it has ever done before. Hitherto temperance reformers have been treated with scant courtesy. Theoretically the Government regards the moral and material welfare of the people as of more importance than revenue; but practically a decline in the income from liquor is more likely to bring censure than praise to the district officer. There has been an enormous increase in the consumption of liquor, due mainly to the increased facilities and the policy of making the selling of a certain amount of liquor compulsory. Tea planters and others who view the question chiefly from the economic standpoint, have protested against the Government's policy as earnestly as the missionaries, and to their honour be it said some of the strongest remonstrances have come from Hindus and Mohammedans.
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> There is now some hope that the views of these men will receive the attention they deserve. A very reasonable reform which is demanded is the separation of the licensing from the revenue authority. It is hardly human nature for an official who is responsible for revenue to be keenly interested in the attempt to diminish one prolific source of it. The loss of revenue from increased sobriety is sure to be abundantly compensated by other gains, but the latter are not always of a kind that can be tabulated in Government returns or that are put to the credit of the executive officer. There is probably no other country in the world where temperance reform can be so easily accomplished as in India : it commends itself to the great bulk of the people as reasonable and desirable, and has at its back a strong force of traditional and religious conviction.

THE Hon'ble Mr. Bhupendra Nath Basu, speaking at the complimentary dinner given to him in Calcutta, made an appeal for the union of all the forces of law and order, Government and people alike, against the anarchical fanatics who have lately troubled the peace of India so seriously. We are glad to pass on his words, in the hope that all our readers may lay them to heart, and do, each in his measure, all they can to deliver the country from these lamentable acts of violence.

> It is hardly possible to say that the acts of violence which we all deplore and which have extended from the eastern to the western sea across the continent of India are isolated acts of individual fanaticism; there must be organizations which are drawing into their meshes unwary young men by persistent misrepresentations of the aims, objects and methods of Government. These assassinations and outrages portend greater danger to ourselves than to Government—they serve to embitter the fountains of good will which we must strive to keep sweet, they make the growing solidarity between the people and their rulers a task well nigh impossible of attainment, they place enormous power in the hands of the reactionary element, an element which, alas! is always present, and they weaken if not paralyse the efforts of those who are and wish to remain our friends. I know it is not possible to approach the organizations which are doing such enormous mischief. They work in darkness which we cannot lift, they adopt methods we cannot watch; but as a counterpoise to the evil influence of these organizations we can lend to Government our willing and whole-hearted support, not giving up what we conceive to be right, not conceding what is wrong; but for the moment putting behind us all wrangle and dispute, let us extend the right hand of fellowship over the graves of innocent women and of good men and true who have fallen victims to a sinister conspiracy, let us show a united front—the Government and the people—let us show these demented maniacs that whatever our differences the Government and the people are one, that we the people shall allow no insidious attack on the Government and shall be no parties to what may lend support to such an attack, and we may yet save India from chaos and ourselves from ruin.

INDIAN ART has been the subject of an increasing interest both in India itself and in the West in recent years. Mr. Havell, whose zeal in this connection as Principal of the School of Art in Calcutta will be within the memory of many of our readers, read a paper before the Indian section of the Royal Society of Arts in January, in which he pointed out the mischievous effects of the past policy of the Government Art Schools in India and indicated the lines along which reformation is called for. The natural admiration of Western minds for the traditions of Greece and Italy, and their consequent failure to appreciate the independent value of Indian art, has had the unfortunate result of leading Indians themselves to depreciate Indian productions, and therefore to starve the crafts and industries concerned with them. The revival of interest in Indian crafts and of support for their work,

highly desirable for economic reasons, is even more to be desired on artistic and sociological grounds. It has been the misfortune of the West that modern industrialism has done so much to debase the artistic tradition and the spirit of the producer in such occupations as weaving and metal-work. The multiplication of cotton-mills on the European model is not an unmixed gain for India. If public taste can be so educated as to perpetuate and develop the craft of the five million hand-loom weavers of the country, it will be a great set-off to the unhappy results of industrialism. The growing interest in Oriental art evidenced not only by Mr. Havell's lecture but by such signs as the sympathetic article in the January *Quarterly* should encourage Indian readers and consumers to form a more appreciative estimate of Indian products and methods.

A WRITER in *United India* passes judgment on a statement said to have been made by Mrs. Besant in one of her lectures. The remark attributed to her is as follows:—"I allege that every great movement which is now passing through India has its root in the teaching of Theosophy by its members."

Our contemporary adds—

> This is indeed a large order which no intelligent man or woman in India will readily accept. To allege that everything great in Modern India is to be traced exclusively to the teaching of Theosophy is a grave travesty of facts which cannot stand the test of reason. That individual Theosophists have worked for the public good we shall admit, but we must be pardoned for saying that the influence of Theosophy on the whole has been exerted on the side of obscurantism and reaction. Moreover Theosophy is a strange cult which it is difficult to understand precisely. With Colonel Olcott it was almost synonymous with Buddhism; in the case of Madame Blavatsky it stood for supernatural psychical powers combined with scepticism in matters of religion; while in the mouth of the present President, Mrs. Besant, Theosophy is another name for a certain cult of weird Hinduism which is neither understood nor accepted by the Hindus themselves. The Theosophists profess indeed to inculcate the doctrine of the universal brotherhood of man but this always remains the expression of a pious hope and has never yet been realized in actual practice. We have yet to learn in what directions efforts have been put forth to realize the dream of a universal brotherhood of man under the wings of the Theosophical Society.
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> We hold that most of the good influence at work in India is to be traced, not to the fantastic and obscure teachings of theosophists, but to the devoted efforts of the noble band of foreign missionaries who have ever been foremost in every effort for the good of the country. Whether as philanthropists, as social regenerators, industrial benefactors, or workers on behalf of the depressed classes the Christian Missionaries have been pioneers in every good cause and it is doubtful if the country would have progressed in the marvellous manner it has done if no Christian Missionary had ever set his foot in India. We do not here refer to the spiritual side

of the missionary's labour although even here his influence has been exerted to the dispelling of ignorance and grovelling superstitions among the lower orders. We would rather dwell on the humanizing and beneficent work of the missionary for the social, mental and moral upliftment of India. Judged by any standard the influence of the missionary has always been exerted on behalf of all that is good and noble and of good report. Modern India owes a debt of gratitude which it will be difficult to acknowledge adequately.

We cannot but welcome this generous appreciation of missionary work; at the same time, it must be confessed that the writer seems by implication to be perhaps less than just to other influences that have helped in the quickening of Indian life, which, albeit Christian in origin, cannot be classed as missionary. And the writer touches on the real weakness of Theosophy, which is able to be "all things to all men" in the most vicious sense, because of its unconscionable vagueness. By an invertebrate eclecticism it tries to commend itself to men of every faith, or no faith, severally; but it has *no common* system in which it can unite them. Its breadth is fallacious; it is the breadth of chaos only, without form and void. Every creed that is to make a constructive harmony of human life must dare to be narrow; to be positive is to be exclusive, and in that sense narrow. We have no love for that amorphous latitude which can include irreconcilable opposites. It has been the bane of India in the past and has cursed India with disunion. One Truth, one Way, is India's crying need: but it is not to be found in 'theosophy.'

IN a certain College (which we forbear to name) in this Presidency the newly assembled Junior B.A. Class, addressing themselves to the study of English History, were questioned as to the knowledge they had already acquired. From 1485 onwards, they were, of course, fairly well acquainted with the subject; but there were not twenty per cent. of them who could claim to have read anything about the Wars of the Roses or the earlier history of England. What they had read in the Sixth Form, with the Matriculation Examination hanging over their heads, they had learnt and remembered; but on the history prescribed for study in the Fourth and Fifth Forms, their minds were blank. This is a serious reflexion on the practice of the schools, and constrains one to ask what annual inspections are worth, when such things are possible. The examination system is often roundly abused; it has practical advantages which are sometimes overlooked. If we are to dispense with examinations, redoubled vigilance must be used to ensure that the work is not scamped. What is chiefly needed is greater conscientiousness in the schools; if it is not forthcoming, it bodes

ill for the Final Certificate scheme. It is notorious that in many schools the Matriculation work has been taught throughout the three highest forms; the effect of the supposed emancipation of the school curriculum has been to enslave it to the examination evil more than ever. In any case, this misguided concentration is mischievous to the pupils, by unduly narrowing their studies, and grossly unfair to the Colleges of the University, which are likely to be baulked of their true aim by the unfortunate necessity of teaching rudiments.

ACCORDING to custom, the executive of the World's Student Christian Federation has directed that the last Sunday in February (the 27th) shall be observed as a day of special prayer for the students of the world. There are special reasons why all who can should join in this united intercession. Students as a class enjoy peculiar opportunities; they are also peculiarly exposed to temptation, subtle, persistent, and fierce. On both grounds, they need all the help that can be given to strengthen their character that they may quit themselves like men. In their student days, moreover, men are as a rule more open to the most gracious influences of life than they will ever be again. College days are days of decision. For good or for evil, the main lines of character become set and hardened after a man leaves College for the rough and tumble of life. That is one reason why the Christian Associations need to be so active in College work, and the great justification (*e.g.*, in India) for trying to convert College students. If it were only a matter of choosing between creed and creed, then it might be desirable, as the critics of missionary methods often suggest, to wait for the sober judgment of maturer years. But much more is at stake. The vital matter is the decision of a man's will, his attitude towards light and truth. In a land where every student is nominally Christian, a definite decision to live for Christ, to be governed by loyalty to Christ, is needed before he can be reckoned a Christian in fact. Experience shows that if this decision is not made in early life, there is all too little likelihood that it will ever be made at all. In the same way, the Indian or Chinese student is urged to make during his student days the decision of his life. If he is to live his life always on the religious basis, he must take the resolve when young; otherwise it is too probable that his life throughout will be lived on a non-religious basis. In choosing between the religious and the non-religious attitude to life as a whole, he cannot escape the question (which is yet not the primary question) of the choice of a creed. For many, loyalty to light and truth is not possible, unless they choose to follow Christ. The general problem is by the nature of the case rendered

specific. The missionary who knows this dare not encourage procrastination; he is bound to urge with all the earnestness at his command a resolute and final determination to stand fast for the truth—"the utmost for the highest." Not from any sordid desire to count converts, but with anxious solicitude that the days of candid, responsive enthusiasm may not slip away before the right decision has been made, to give place to the years that fear enthusiasm, that shrink from sacrifice, and often acquiesce in low ideals. In many of the student centres of the world the day of prayer is made the occasion not only for intercession but for definite efforts to induce the students to make the great decision. All who are conscious of the momentous opportunity of College years, and of the deep needs of the world, do well to join with those whom the World's Federation represents and pray that light and truth may be shed abroad in every centre of student life, that the students may be fortified against temptation, and that they may be led to dedicate their lives to the service of the Highest.

A REMARKABLE book has recently been published by Macmillans. Its title, *The Synoptic Gospels*, conveys no surprise; many books have been written of late years on that subject. It is the authorship which is momentous. Mr. C. G. Montefiore is a Jew, alike by race and by religious profession; but he is a liberal Jew, instinct with modern culture, and has already won a name for himself in the department of Old Testament scholarship. That such a man should think it necessary or desirable to write, for his fellow Jews, a work on *The Synoptic Gospels*, calls for reflexion. The aggressive indifference or somewhat pettifogging criticism which has characterized the attitude of the Jews towards the Gospels in the past, however unworthy, was intelligible; and Christians must bear a share of the blame for having provoked it. The very different temper shown by Mr. Montefiore speaks better things of the Jewish community, and is at the same time the argument of better behaviour on the part of Christians too. It may be that this pioneer work, like most of the attempts to see both sides of a question, will not quite please any one: the author anticipates that he will "seem to Jewish critics too Christian, and to Christian critics too Jewish." But that does not impair its value. "The time has come when it is right and possible for a Jew to look at the Gospels in a more historical, comprehensive, and impartial spirit." We are glad Mr. Montefiore has made the attempt; and it may be that Christians as well as Jews have something to learn from his work. As a tribute to the commanding greatness of Jesus Christ, it is full of significance; and it may help to throw light on the meaning of His teaching and His work.

MR. MONTEFIORE is not prepared to accept the divinity of Jesus; that, he says, has always been "for Jews the true stumbling-block to any scientific estimate of his teaching." But he feels that Judaism must come to terms with the Gospels, or else remain for ever isolated and uninfluential, a mere backwater in religion. His affinities are, as he is conscious, with those extreme theologians among Christians "who are practically Unitarians, though they do not call themselves by that name." Inasmuch as these critics abandon precisely those elements of traditional Christianity which the Jews have from the outset especially repudiated, and on the other hand a measure of Jewish opinion (typified by Mr. Montefiore) is now disposed to accept and claim Jesus as a human exponent of the best and most progressive Judaism, there opens up the possibility of a *rapprochement*, and even of eventual fusion, between these two types of Unitarian belief. That such a fusion is likely, we doubt; that it can be thought of as possible—and Mr. Montefiore himself adumbrates something of the kind—is an interesting indication of the outcome of recent tendencies.

THERE are two lines in Mr. Montefiore's thought about Jesus, as expounded in this commentary, which seem to us suggestive and valuable for Christian readers. The first is the "authority" with which Jesus taught (*cf.* Mt. vii. 29). "His teaching is fresher and more instinct with genius than that of the Rabbis, of whose teaching we have records in Talmud and Midrash. It is more inspired. It is grander. It is more prophetic. It seems to claim 'authority,' just as the prophets claimed it, because they were convinced that they were from God. Such a consciousness of inspiration Jesus also must have possessed." The reviewer in the *Times* pertinently remarks that Mr. Montefiore stops too soon. Prophet as He undoubtedly is, conscious of heavenly inspiration, Jesus does not speak in the manner of the prophets of old. They spoke avowedly as messengers; He spoke as self-sufficient. The facts, clearly shown in the Synoptists, find their explanation in a word of the Fourth Gospel—"I and my Father are one." But if Mr. Montefiore has allowed too little for the full and distinctive originality of Christ's teaching, are not Christians themselves in danger of giving it too little weight? In opposition to Rabbinism, which placed the prophetic manifestation of God entirely in the past, Jesus reasserted the present, immediate inspiration of Jehovah, which is not dependent on texts and records of the past. The continued, active work of the inspiring and revealing Spirit, Jesus taught His followers to anticipate. There are lessons here for the whole Church of Christ; there are lessons for the Church in India. We must not seek the living among

the dead. It is not the best accredited rulings and practices of the past that can be to us a sufficient guide; nothing can supersede, nothing can serve as a substitute for, the present and vital action of the Spirit of life.

ACCORDING to Mr. Montefiore Jesus is not to be regarded as the conscious leader of a secession from the Jewish Church. "He was and meant to remain a Jew. . . . His Kingdom of God, from one point of view, was a reformed Judaism." The writer perhaps underestimates the cleavage between Jesus and the mass of His countrymen; but Christians commonly exaggerate the rift. He was a Jew, though we sometimes forget it; His preaching of the Kingdom of God was, we will not say a reformation of Judaism, but the giving of life and reality to the age-long Jewish ideal. Christianity has everything to gain from a deeper sense of its continuity with the life of Judaism. That continuity means (and we commend the thought to Jew and Christian alike) that the same living God Who had wrought, age after age, through prophet, poet and lawgiver, wrought also in Christ, in fulfilment of His own unchanging purpose. And has He not wrought in the centuries after Christ? Does He not work to-day? The deepest need of the Church to-day is an enlarged conception of the present life and power of the Spirit of God.

LITERARY NOTICES AND NOTES.

Madras District Gazetteers: Malabar and Anjengo. Vol. I. By C. A. Innes, I.C.S. Edited by F. B. Evans, I.C.S. Madras; Government Press; 1908. Price Rs. 4. as. 4.

MALABAR is by common consent one of the most interesting and attractive of all the districts of the Presidency; but its story, as set forth in the pages of the Gazetteer, has not the romance of some of the less favoured regions. For the ethnologist, there are matters of special concern in the customs of the Nayars and other castes; but after many descriptions and discussions, these hardly come with the charm of novelty.

The special circumstances of Malabar are largely explained by its characteristics. The long wall of the Western Ghats gives it a seclusion which has allowed it to go on its own way, preserving its own peculiar customs, but little disturbed by the political changes that went on in the rest of South India, and at the same time makes it into an earth-

ly paradise by the wealth of its showers and streams. The Gazetteer waxes eloquent over the prospect that greets the eye in Malabar. "The scenery of the district is varied in the extreme, and ranges from the radiant beauty of the coral reefs of the Laccadives, with their blue sea, white foam, and green lagoons, fringed with feathery palms and sparkling sand, to the stern majesty of the Western Ghats...Along the narrow strip of sand near the coast, the green of palm and jack-tree contrasts vividly with the red of the roads that run beneath them...A mile or two inland the scene changes, and the country begins to swell towards the barrier of the ghats, at first in range after range of low red laterite hills with paddy flats fringed with cocoanut gardens winding in and out of their recesses, and later in the long spurs, deep ravines and thick jungles that mark the rise of the hills. Towering over all, their slopes clad in dense forests, the majestic mountains of the Western Ghats keep watch over the favoured land at their feet." Truly it is a charming picture that these sentences conjure up.

A remarkable feature in the geography of the district is the celebrated Palghat Gap, at once the most important avenue for trade and communications, and the channel for the twofold boon of cooling breezes and fertilising showers for the neighbouring district of Coimbatore. Equally characteristic is the network of backwaters along the coast—in some places linked together by canals, so as to form a useful line of communication. The mud banks which here and there distinguish them are now supposed to be formed by the subterraneous outlets of these backwaters when the rivers come down in flood.

But Malabar cannot claim all the blessings of life. Its singularly uniform and humid climate, though invaluable for cultivation, is confessedly unpleasant, though this, of course, is not true of the elevated plateau of the Wynaad. The distinctive features of that region, including its sensational history during the years of the gold-boom, have already been dealt with in the Nilgiri Gazetteer.

The varied physical conditions, coupled with the favourable climate, give to Malabar a flora of unusual profusion. On the other hand, the damp climate makes itself felt in the poverty of the cattle, which the ignorance and thriftlessness of the people does little to remedy. There is an urgent need of vigorous agricultural societies to improve the resources of the district in this respect.

Though it was one of the earliest regions of India to come into direct contact with the countries of the West, thanks partly to its situation, partly to the richness and variety of its products, the early history of Malabar is extremely obscure. Epigraphy has not yet furnished here the light that has been so valuable in other parts of South

India, and it is chiefly from outside sources that we glean the little we know about the earlier centuries. The trade carried on by the Romans brought them into contact with Kérala, and Indian names can be traced with some certainty in the writings of Pliny and others. But a wave of darkness supervenes, and the trade was mostly diverted to China. Successive European influences—Portuguese and Dutch—left but little impression on Malabar, though their records help us to piece its history together; but the struggle of the French and English, here as elsewhere, was more momentous. Since the final victory of the British, the most serious disturbances of the peace of Malabar have been caused by the outbreaks of the fanatical Máppillas, which have sometimes been suppressed with difficulty. The spread of education, the opening of the 'fanatical zone' by roads, and the growing sense of corporate responsibility among the villagers, combined with proper police precautions, seem to promise immunity from this terror.

The peculiar caste system of Malabar hardly calls for description; and its close connection with the peculiar institution of *Marumakkattáyam*, and the *Sambandham* marriage that goes with it, is well known. Strict in its distinctions of caste, Malabar is scrupulous in the 'pollutions' it recognises, whether arising from the contact or approach of caste-inferiors, or ceremonial. To the outsider, the most interesting communities are the Nayars, a rather mysterious aristocracy on whose origin and growth we could wish for fuller light, the Máppillas, and the Syrian Christians, all of them distinctive of the West Coast; and the chapter in which their ceremonies and festivals are described is full of matter for the student of anthropology.

Malabar owes no small measure of its importance to its natural products. Ginger and pepper have for centuries been articles of commerce, and the competition for this trade contributed to the rivalry between the nations for supremacy in Malabar. Economically, the cocoanut is more important than anything else, its products accounting for half the total exports, with an annual value of five hundred lakhs of rupees. In the Wynaad, coffee, cinchona, tea and rubber are the principal products. Mention must also be made of the forests, especially the teak forests of the Wynaad and of the great Nilambúr plantations.

On the industrial side, oil of various kinds and coir hold the most important place. Iron is still smelted in some parts, by primitive processes that seem not to have changed for centuries; but the competition of English hardware has almost killed the industry. Malabar is a striking example of the dependence of iron upon coal for successful working, as the ore is present throughout the district in almost inexhaus-

tible quantities. The gold-washing at Nilambúr is almost negligible; the mining of the Wynaad is defunct.

Malabar is "one of the most literate districts in the Presidency... it is also preeminently the home of priest-craft, astrology, necromancy and black magic, and at the recent census nearly 2,000 persons claimed to be witches, wizards, and cow poisoners." One of the most important considerations in the future of the district is the raising of the backward masses (we have already spoken of the Máppillas) to a level more comparable with that of the professional classes at the top.

Free from the stress of famine to which other districts are liable, Malabar has problems of its own. Road-making and maintenance are peculiarly difficult and expensive, on account of the torrential rains; the district has suffered greatly from defective communications. But, as we have shown, it has many natural advantages; the people, especially in some of the castes, are characterized by qualities that make for progress, and the district is likely to hold its own as one of the most prosperous in the Presidency.

Maitreyi: A Story illustrating the Theology and Social Life of Vedic Hindus. By Pandit Sitanath Tathvabhushan. Madras; G. A. Natesan & Co.; 1909. Price As. 4.

THE aim of this pretty little story, which has reached a second edition, is explained in its sub-title. The scene is laid in Videha (Behar), and we are introduced to the sage Yajnavalkya and his two wives, from the younger of whom the story takes its name. The sage discusses with them the deepest of problems, finding in Maitreyi a specially apt pupil, and two chapters are taken up with conversation on such abstruse topics as the self and the not-self, the *Paramātman* and the *Vijnānātman.* The other chapters are simple, and give an interesting picture of a time when the Aryans had to hold their own against wild beasts and savages, and the distinction between Brahman, Kshatriya and Vaisya was one of occupation rather than of caste. The story ends with an account of a *Svayamvara,* in which a Vaisya youth wins a Kshatriya bride. The great defect of the story is its lack of historical perspective. The events, we are told, happened four thousand years ago. Yet it is doubtful if there were any Aryans in India so early. If there were, they had not got beyond the stage of thought represented in the Rig Veda, while this story not only refers to the Black and White Yajur Veda, but introduces people whose standpoint is that of the Upanishads—an anachronism of about 1500 years. This being so, can we trust the accuracy of the picture in other particulars? Be

this as it may, the author, himself a member of the Brahmo Samaj and an enthusiastic social reformer, has done well to remind us that there was a time when India was not the slave to caste that it has now become.

Selections from Leigh Hunt. Edited with Introduction and Notes by J. H. Lobban, M.A. *The Paston Letters.* A Selection illustrating English Social Life in the Fifteenth Century. By M. D. Jones. Cambridge; The University Press; 1909. Price 1*s.* 6*d.* each.

THESE two volumes published by the Cambridge University Press are both interesting and useful little books. Leigh Hunt belonged to an era of charming, gossipy essay-writing, the era of Lamb and Hazlitt, and he suffered by comparison with his greater contemporaries. But at his best he was hardly inferior to them, though he frequently, from the very abundance of his output, fell far below them. Mr. Lobban has made a judicious selection, and this little collection of his best things will help to revive the memory of an attractive personality.

The *Paston Letters* carry us back to the fifteenth century, that most barren of all periods in the history of English Literature. The letters cannot be called literature, indeed, but as a historical document they throw a most interesting sidelight on the life and manners of the upper strata of society during that century. The selection is brief, but sufficient for the purpose. Both volumes will be serviceable in education.

Regional Geography: Africa and Australasia. By J. B. Reynolds, B.A. London; A. and C. Black; 1909. Price 2*s.*

THE method followed in this book is the same as that of the *Regional Geography* of Asia by the same author noticed in a previous volume of the *Magazine.* After an introductory section on the general features of the area concerned, with special reference to the facts which divide it into natural regions, these regions are successively dealt with, and the characteristics of the life of man in each clearly set forth. Numerous diagrams and statistical tables add to the information, while the illustrations help to make it more vivid. Supplemented by a good atlas, the book should be very useful. But the maps given in it, as in the previous volume, are not really big enough to serve as more than a rough guide to the facts.

We have received from the publishers the following books for review—*The Cochin Castes and Tribes*, Vol. I., by L. K. Ananta Krishna Aiyar, B.A.; *Studies in the Teaching of History*, by M. W. Keatinge, M.A.; *The Madras Manual of Geography*; and other works. Notices of these books will appear in due course.

Literary Notes.

Mr. Thomas Hardy has written a new book of poetry under the title of *Time's Laughingstocks.* It was published last month by Macmillans. It will probably enhance Mr. Hardy's fame as a poet. Indeed the *Bookman* says, "Many of us are beginning to suspect that Mr. Thomas Hardy is our greatest living novelist."

Kate Douglas Wiggin (Mrs. Riggs) will now appeal to a different constituency. She is already one of the most popular of writers. Recently, one of her best known books, *Rebecca of Sunnybrook Farm,* was dramatised, and it has now attained immense popularity in America. "It is playing nightly to crowded and enthusiastic audiences."

There is something particularly pleasing in the reestablishing of a besmirched character. We have had more than one example of this in recent years. In particular, Warren Hastings, who suffered so grievously, and as it would appear, so unjustly, at the hands of his contemporaries, and not less through the brilliant essay of Macaulay. A vindication of another, though less prominent person has just been made by the publication of two books in connection with the Johnson centenary. One of Dr. Johnson's closest friends was Mrs. Thrale. For twenty years she showed abundant, and indeed never-ceasing kindness to Dr. Johnson, but a year after the death of her husband she committed the unpardonable sin of marrying an Italian, Piozzo. Her good name has all these years been besmirched through the influence of Boswell, Fanny Burney and others. Now come two volumes, *Dr. Johnson and Mrs. Thrale* by A. M. Broadley and *Dr. Johnson's Mrs. Thrale* by J. H. Lobban, completely vindicating the memory of the much abused lady. But it takes a great deal to blot out the impressions of the past, when these impressions find their origin in Macaulay and Boswell.

In the Grip of the Nyika is a book of travel in the desert of British East Africa, written by Lieut.-Col. J. H. Patterson. It is reviewed by Mr. Coulson Kernahan in the *Bookman*, and if even half of

what is said is true, it must be a work of singular interest. His encounters with man-eating lions, with illness, and with mutinying followers, present a narrative hardly surpassed by those of Rider Haggard.

PEARY'S narrative of the discovery of the North Pole begins this month in *Nash's Magazine*. It will doubtless have a tremendous sale, and it will certainly be most extensively advertised. A little of the bloom has certainly been rubbed off, not only by Dr. Cook, but by Peary's own statements; nevertheless it was a great achievement, and he is entitled to his reward.

Mr. JOHN MURRAY announces a life of Sir William Russell, the famous war correspondent. From 1850 to 1882, and that period was a stirring time for the soldier, Russell did not miss a war. He went through the Crimea and the Indian Mutiny and was in the Egyptian Campaign of 1882. The Government always found him a force to reckon with.

MESSRS. CASSELL have just published a new edition of *The Home Life of the Ancient Greeks*, translated from the German of Professor H. Blumner by Alice Zimmern. The book, richly illustrated, portrays the life of the ancient Greeks from birth to burial.

AN important book will be published in the course of a month or two, *Intimate Society Letters of the Eighteenth Century*. It is being prepared for the press by His Grace the Duke of Argyll. Many of the letters bear on high affairs of State.

THE following remarks of the *Publishers' Circular* are not without their value. "Book-borrowers are the pests of the reading world, and now literature is so cheap there is no reason why they should exist at all. It is true we borrow umbrellas freely, but that is about the only kind of portable property we feel at liberty to lay our hands on. We do not borrow our friend's arm-chair, his clothes, his silver spoons, his watch, or his pictures. Why then should we borrow his books? . . . Books like umbrellas are returned at uncertain times—very frequently sent back much damaged—too often not returned at all."

THE year 1909, from the point of view of literature, cannot be regarded as in any way outstanding. It has been a year of losses rather than of gains. George Meredith, Algernon Charles Swinburne

and Marion Crawford have passed from amongst us, and other literary men of lesser note. Probably if we take merely the actual number of publications into account 1909 is as noteworthy as any, but no book stands out in striking prominence.

FROM the *British Weekly* we learn that the Columbia University Press has arranged to publish a complete edition of the works of Milton, in verse and prose, in English and in Latin. The edition will extend to eight volumes, with portraits, facsimiles, and bibliographies. A complete edition of this high character will be of much value.

THE same journal tells us on the authority of the *New York Times* that the circulation of Gladstone's Life was 130,000. Forty thousand copies were sold in the two-guinea edition, fifty thousand in the ten-shilling, and forty thousand in the five-shilling edition. If these numbers are correct they must afford great gratification to Lord Morley.

SCIENCE NOTES.

A NEW comet was discovered on 17th January, and remained visible to the naked eye during the rest of the month. It was first seen by some miners at Johannesburg, who reported their discovery to Mr. Innes, the Director of the Observatory there. Mr. Innes determined its position and telegraphed the discovery to Europe. Owing to some mistake in the message when being transmitted by telephone, it got the name " Drake comet " instead of "great comet." When first seen, it was to the west of the sun but it was moving with such rapidity that by the time it was observed in Europe it was to the east of the sun, being seen after sunset instead of before sunrise. Its orbit having been calculated, it was found to have passed its perihelion on the day of its discovery, about four million miles from the sun. It had a fine stellar nucleus as large as Mars, and twin tails of a bright yellow colour. Its spectrum was continuous, with bright sodium lines, resembling that of Wells's Comet and the Great Comet of 1882, which was explained by the late Professor Copeland as due to the near approach of these planets to the sun.

THE death of the distinguished physicist, Professor Friedrich Kohlrausch, in his seventieth year, is intimated from Marburg. After having been Professor of Physics at Würzburg for some time, he was appointed to Strassburg. There he designed and equipped a physical laboratory, which was a distinct advance on any in existence before

and for long remained a model for other Universities. He remained there till 1895, when he was transferred to Berlin to bring into existence the Imperial Physical-Technical Institute at Charlottenburg which is now so famous. His best known research work was in electrolysis, and his text-book of practical physics has for many years been a standard work.

FURTHER evidence is being obtained to show that, though the Mediterranean Sea was formerly not so extensive as it is now and had junctions across its waters between Europe and Africa, yet the deeper parts of that sea are very ancient, and some of the islands have long been isolated. In Malta, for instance, the remains of extraordinary species of minute elephants have been found, one no larger than a donkey. Sir Ray Lankester now announces that in the island of Cyprus an English lady, Miss Dorothea Bate, has discovered a pigmy hippopotamus (like that still living in Liberia) no larger than a sheep. Miss Bate only a few months ago heard of the existence of a bone-containing deposit of Pleistocene age in limestone caverns and fissures in the island of Majorca, and with the true enthusiasm of an explorer determined to carry on some "digging" there and see what might turn up. Last spring she was there, and obtained a number of bones, jaws, and portions of skulls, which appeared at first sight to be those of a small goat. Its size may be gathered from the fact that its skull is six inches long. These and a few other bones were all that rewarded her pains. The bones of fossil goats (of living species) are found in caves at Gibraltar and in Spain, so at first the result seemed disappointing. But on carefully clearing out the specimens and examining them in London Miss Bate found that the supposed goat bones obtained by her in Majorca were really those of a new and most extraordinary animal to which she has given the name "Myotragus balearicus."

GRATIFYING success has attended the inoculation of cattle with rinderpest anti-serum prepared at the bacteriological laboratory of the Civil Veterinary Department. At first there was a good deal of opposition to the use of the serum; but now that people have come to realise how effective it is, it is in great demand, and it is not uncommon for the owners of cattle in infected localities to pay for inoculators to be sent. Seeing that rinderpest is the chief cause of the heavy mortality amongst cattle in India it is fortunate that the prejudices of the people against the use of the serum are being overcome. So rapidly has the demand for it grown that it at present, impossible to supply

all that is wanted. Every endeavour was made last year to prepare as much as possible, but about eighty thousand more doses were ordered than could be supplied.

AN important work on the problems of psychiatry by Professor Lugaro has been translated by Dr. Orr and Dr. Rows. He argues that the superficial layer of the cerebral cortex is associational in function, the middle layer motor and the deep layer sensory. He draws attention, in particular, to the fact that the deepest layer of the cortex, the destruction of which gives rise to the remarkable syndrome known as dementia precox, is normally developed much more in man than in the lower animals, even the highest apes. Criticising the superficial methods of examination of insane patients generally practised, he points out how systematic and practical are those of Professor Kraepelin.

IN an interesting article on "Migrating Stars," Professor Turner gives an account of Professor Boss's work on the stars in Taurus. A number of stars in this constellation are moving together along paths which are apparently convergent but really parallel. This cluster is now about 120 light-years from us, and occupies a space on the celestial globe comparable with that occupied by India on the terrestrial. In about 65 million years, however, it will have receded so far as to appear merely as a star cluster, occupying an area, using the same analogy, about equal to Anglesea. Dr. Kostinsky has recently directed attention to two swarms of stars in the neighbourhood of star clusters in Perseus which appear to have a similar motion in a common direction.

THE origin of petroleum is discussed by Mr. G. F. Becker in a bulletin of the U. S. Geological Survey. He considers it proved that some oils are of organic, others of inorganic, origin. So far, however, as any direct evidence goes, the great petroleum pools may have been derived from carbonaceous matter of vegetable or animal origin or from carbides of iron or other metals. From Dr. L. A. Bauer's map of magnetic declination in the United States, Mr. Becker shows that petroleum is intimately associated with magnetic disturbances similar to those arising from the neighbourhood of minerals possessing sensible magnetic attraction. This must be taken into account by geologists in forming a theory of the origin of petroleum.

THE constant of Stefan's law regarding the energy radiated by a black body is usually taken as 5·32, this being the value deduced by

Dr. Kurlbaum from his observations. Recently, however, M. Féry obtained the value 6·3. Owing to this discrepancy MM. Bauer and Moulin have carried out an elaborate series of experiments in order to re-determine this constant. They heated a platinum strip *in vacuo* until the radiation from it was equal in amount to that from a perfectly black body at the melting point of gold (1064°C.). The electrical energy given to the strip was then measured and the value for the constant was found by them to be 6. They are disposed to question the accuracy of Professor Planck's expression for the energy of the waves sent out by a black body at any temperature.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

IT was to be expected that the January number would have one or more articles dealing with the questions which were agitating the minds of the electors of Great Britain and Ireland in the weeks preceding the election. The opening article, entitled *The Issue and the Record*, by Mr. E. T. Cook, is an attempt to place the true issue before the public and to indicate the true significance of such action as has been taken by the House of Lords on previous occasions on which it has ventured to assert the claim to have a voice in the raising and spending of the national revenue. By rejecting the Finance Bill of 1909, the House of Lords, Mr. Cook says, challenged the principle, laid down by Pitt and re-affirmed by a succession of Conservative Governments, that taxation is 'of the Commons alone' and broke through the administrative practice described by Blackstone and developed since his time. The issue raised, he says, was so clear and the case for the House of Commons so conclusive that many Liberals found it difficult to conceive how two opinions could be held upon it. How is it then, Mr. Cook asks, that men, in some cases certainly of equal intelligence, and presumably in all cases of equal candour, put forward assertions diametrically opposite with regard both to the theory and to the practice of the Constitution on the vital question of the relations of Lords and Commons in matters of finance? The answer, he says, is that here, as in most arguments, differences arise from lack of definition of the terms used. In the debate in the House of Lords speaker after speaker asserted that the Lords had an 'absolute right' to reject the Finance Bill; and in one sense, Mr. Cook says, nobody disputes that right. But just in the same way nobody denies that the Crown has the right to refuse assent to any and

every Bill passed by Lords and Commons. It is futile, therefore, to argue the constitutional question on grounds of technical legality.

In regard to the constitutional practice also the most contradictory statements have been made. But when the record is examined, it will be found, Mr. Cook says, that the precedents do not furnish a single case in which the Lords have rejected a Bill repealing or altering a tax on purely financial grounds. In 1860 the Lords threw out the Paper Duties Repeal Bill, but they were told that they had done an unconstitutional thing, and the following year they found it expedient to agree to the provisions of the Bill as included in the general provision of Supply for the year. In the case of the Succession Duties introduced by Mr. Gladstone in 1853 and the Death Duties introduced by Sir William Harcourt in 1894 the Lords did not exercise the right of rejection, though they detested the proposals embodied in both these measures. The record of the House on each of these measures shows on the fiscal side, Mr. Cook says, how persistent is the opposition which the Lords offer to the taxation of wealth; and the subsequent history of the operation of the measures shows how entirely the Lords misjudged the financial requirements of the nation. All the arguments advanced as to the predatory and vindictive character of Mr. Lloyd George's Finance Bill and as to the certainty of its proving a failure were used against the measures of 1853 and 1894, and in each case they were falsified by the results. The question is, Where and when has the House of Lords done good? The rejection of the Home Rule Bill, on which final judgment is still impossible, is the one instance that can be cited. The immediate issue is not whether there is to be one chamber or two, but how to secure such reforms as 'shall (1) give Liberal Administrations a reasonable freedom in legislation, and (2) guarantee the exclusive control of the Commons over taxation,' the latter a necessity strongly affirmed by Mr. Balfour and other Conservative politicians in the past. The unwelcome necessity for a formal restraint of their powers (a new departure in the Constitution of the Kingdom) has been forced upon the country by the action of the Lords themselves.

UNDER the title *Fifty Years of Social Progress*, R. F. contributes an interesting *resumé* of some of the salient facts contained in a Report on Public Health and Social Conditions recently issued by the Local Government Board of England. In 1851 the population of the United Kingdom was 27·3 millions, in 1908 it was estimated at 44·5 millions. In these 57 years the population of England and Wales nearly doubled itself, while the population of Scotland increased by only 6·7 per cent. and the population of Ireland decreased by 33 per cent.

During this period there has been a continuous loss due to the excess of emigration over immigration. The birth-rate has always exceeded the death rate, and during the last three decades both these rates have been decreasing, the birth-rate somewhat more rapidly than the death-rate. There has been a large migration of the population from rural to urban districts, so that while in 1851 only half the population lived in urban areas the ratio in 1901 was no less than 77 per cent. One result of the migration that has thus taken place is that as compared with urban areas rural areas show a larger proportion of persons at the middle and later ages of life. But while the mortality among such persons is naturally higher than that of the general population, the death-rate in the rural districts is about 23 per cent. lower than the death-rate in the urban districts. As in other countries the death-rate among infants under one year of age is very high. It has decreased considerably, however, since 1851 and the decrease has been most marked during the last ten years. This may, in part at least, be attributed, the writer of the article thinks, to the increased attention which has been given to the subject of infant mortality in recent years and to the administrative measures which have been taken with the object of saving the waste of infant life.

So far as the public health of Great Britain and Ireland is concerned there seems to be good reason to think that very considerable progress has been made in the last fifty years. And on the whole the facts revealed in the section of the Report dealing with pauperism would appear to be no less encouraging. Relative to population the number of persons now in receipt of out-door relief is less than a third of the number fifty or sixty years ago, while the number of child paupers shows a marked decrease, and this in spite of the fact that the treatment of this class has improved more than that of any other class. The average cost of poor relief per head of population has, however, increased, though the burden of poor relief relatively to the value of property liable to local rates has decreased.

In spite of assertions to the contrary made by politicians of both parties the volume of unemployment would appear to be decreasing. The distress due to unemployment in 1906-8 was very acute, but not so acute as the distress in 1858, 1879, or 1886; and the evidence for the last fifty years shows that unemployment is not a permanent but a fluctuating and transient phenomenon. It further shows that the prosperity of the working classes has enormously increased during this period.

SIR ANDREW FRASER contributes an article on *Higher Education in India.* The title of the article is more comprehensive, however, than

the subject of it, for Sir Andrew Fraser's object is to call attention to the dangers inherent in a system of higher education from which religious instruction is excluded, and to give an account of the circumstances which led to the inception of the Ranchi Model College Scheme. Sir Andrew's position in regard to the neutrality of the Government in matters of religion and his opinion regarding the place and value of religious instruction in education are well known in this country; but the following sentences from his article seem worthy of quotation:—

> It is undoubtedly possible to be inspired by religious principle and yet to practise and insist on religious neutrality. It is not unnatural that this should *sometimes have been forgotten in India.* *The vital importance of neutrality* is there so manifest that it is not wonderful to find that some officers, in striving for and practising neutrality, have allowed themselves often to sacrifice their convictions and drift into indifference. It is easier to be impartial in regard to things about which one is indifferent than in regard to those in which one takes a deep *interest; but it is not higher nor more righteous.* There is no doubt in many minds that one of the most important spheres of activity in which neutrality has unfortunately led to an indifference, which is practical hostility, to religion, is the sphere of education. The Government has declared its policy of neutrality; and from all the schools under Government control religion has been excluded. Gradually, however, experience has led the wisest thinkers among Government officers and the strongest administrators in India to recognise that the fact that Government will not teach religion does not, and ought not, to imply that Government will not allow religion to be taught. The grants-in-aid now made to religious institutions of all kinds, whether Christian, Hindu, or Mahommedan, in respect of the degree of excellence of the education imparted in these institutions, indicate that Government has learned to welcome the co-operation of religious men in the educational work of the country.

The evil results of imparting education without religion are not immediately seen, Sir Andrew Fraser says. It takes a long time to undermine the religious tone of naturally religious peoples; and in India the progress of education is slow. Though from the first there have been those who foresaw the dangers of a purely secular education, it has taken nearly two generations to make the people who are interested in education realise the dangers to which the youth of the country are exposed. These are now being realised, however, by men of all classes and creeds; and Sir Andrew Fraser gives a brief account of the movement in Bengal which resulted in the 'Ranchi Model College Scheme,' and of the part which he took in connexion with the practical realisation of the scheme. To those who have raised objections to the scheme on the ground that it is doing something more than has hitherto been done for higher education, and that higher education has been pampered enough already, he replies that the object of the scheme is to give a better class of higher education than Government has yet supplied; and that it would be thoroughly in accord with the principles of many of its promoters,

both Indian and European, so to frame the scheme that that education should be wholly paid for. He points out, however, that in no part of India is higher education wholly paid for at the present time, and that one must proceed slowly in the East in the adoption of self-support where Government has hitherto borne a share of the expense.

MR. RICHARD ROBERTS writes on *Rudolf Eucken and St. Paul.* Into the philosophic and religious life of the present time Eucken comes with a two-fold message—the emphasis which he lays upon the independent spiritual life, and a call to work of a deeper kind, in which the whole man and the whole human burden are involved. With the Pragmatists he repudiates the unqualified intellectualism of the Hegelian tradition and insists that the whole man is concerned in the business of getting at the whole truth of things; but unlike them he refuses to abandon monism, and further he refuses to make the welfare of the mere man, whether as an individual or in society, the leading aim of his system, which sees in man emergence of something superhuman, divine, and eternal, and makes this the sure guiding star of its efforts. 'In opposition to the prevailing practical materialism and the world weariness which it is inevitably producing, and equally in opposition to the selfish subjectivity of aesthetic romanticism and the repletion and satiety it will bring in its train, Eucken proclaims the deeper significance of our life, its origin, its maintenance, and its destiny, in a universal spiritual life.'

Every man, according to Eucken, stands naturally in real and vital relationship to the universal spiritual life; but in the first stages this relationship is enfeebled and obscured by the supremacy of the sense-existence; and so far as the spiritual life has a definite place in consciousness it is purely tributary and subordinate to the necessities and activities of sense. But the presence of this spiritual life is a promise of something better; and Eucken holds that it is possible for a man, by his own deliberate and resolute act, to depart from the sense-life, and to root and ground himself in the life of the Universal Spirit. To the question, What then of the claim to independence? he would answer that it is a fact of experience that only when a man renounces the sense-life and links himself up definitely to the Universal Spirit does he become conscious in any real sense of independence and freedom. Through this new relationship to the Universal Spirit the opposition between necessity and freedom which the philosophers have ceaselessly sought to overcome, is actually overcome in men's experience.

Mr. Roberts proceeds to illustrate Eucken's method by consider-

ing his treatment of history. He thinks Eucken would insist that we have at least misconceived the function of criticism as applied to the Gospel records, and he expresses the hope that one consequence of the vogue of Eucken will be the restoration of something like rationality in our treatment of the problem of the Gospels. He shows in the course of his article the close contact that exists at many points between the thought of Eucken and that of St. Paul, and concludes by saying that just as Luther re-discovered for his day a great forgotten Pauline principle, so Eucken seems to be restating for this age many aspects of Paul's teaching of which it has become unmindful.

MR. CHARLES LOWE enters a strong protest against the invasion fictions and spy-sensations that have been pouring from the press in England, dealing more particularly with the oft-repeated assertions about the presence of German spies. Lord Welby replies to Lord Revelstoke's contention that the Budget constitutes a menace to the financial interests of the country; and Mr. J. J. Harpell writes on *Canada and Tariff Reform.* Other articles are *Shakespeare and the Sea*, by Hannah Grierson, *The Theology of Christmas Presents*, by Mr. G. K. Chesterton, and *The Flowers of Christ* in the Literary Supplement.

THE NINETEENTH CENTURY.

THREE articles deal with Eastern subjects. Sir B. Fuller's *The Indian Responsibilities of Liberal Politicians* is not, as its title might lead one to expect, an exhortation but an accusation. It is the Liberals who are to blame for the acute phase of Indian unrest. They trifled with danger and put loyalty at a discount. *The Mogul School of Painting*, by the Curator of the Government Art Gallery in Calcutta, bespeaks greater respect for Indian Art. 'Indian decorative art is now generally comprehended, but the fine arts of sculpture and painting are still regarded with an indifferent eye.' Accordingly, Mr. Brown endeavours to remove prejudice and awaken interest by giving some account of the history, the technique and the achievements of what is called the 'Mogul School of Painting.' Particular excellence was attained by some of the Mogul old masters in portraiture and many of the surviving examples of their work 'are not crude representations, valuable solely on account of their historic interest, but marvellously lifelike miniatures, depicting the character and very soul of the sitter. Further, from the artistic point of view the drawing, painting and general workmanship of these productions, whether illustrating mythology, religion, or portraiture, demonstrate most clearly to the student of this

subject that the artists who built up this Mogul school of painting were past-masters of their craft. 'Critics may contend that in certain directions the art denotes that it is unformed, that it never matured, but remained always in a rudimentary state, referring usually to two apparently irrational features, viz., the unscientific perspective and the universal use of the profile.' But the former peculiarity was shared by the Tuscan school, and the latter—'the almost invariable representation of the profile—is owing to the artist regarding "line" as being more valuable, for his particular purpose, than "form," and he was better able to express this feeling in the linear drawing of the side-face than in a more elaborately modelled front view.' The third of the articles above referred to consists of *Personal Recollections of Prince Ito,* by Sir Francis Piggott, Chief Justice of Hong Kong. As a young man Sir Francis was appointed legal adviser to the Prime Minister of Japan, Count Ito as he then was, and he gives an amusing account of the fall which his pride in his appointment had to suffer. He imagined that he was to be asked for advice in the drafting of the new Japanese constitution on the British model. As a matter of fact, however, the Japanese had no idea of allowing any one but themselves to have a share in this delicate work, and Ito himself was perfectly familiar with the principles of the British Constitution, for which he entertained a great admiration. Sir Francis's work was simply to write out elaborate answers to daily questions in elucidation of points of detail. It was 'manifestly to the advantage of the drafters to have living rather than printed books of reference, and this is what the foreign advisers were.' However, his position, humble though its duties were as compared with his roseate anticipations, secured for Sir Francis considerable social intercourse with the great statesman, and his sketch of the character of Ito leaves on the reader the impression of a personality of the greatest charm, nobility and strength. If we may accept the account given of the principles by which Prince Ito was inspired in his administration of Corea as Resident-General, it is impossible too deeply to deplore the tragedy which brought his mission to an untimely end. 'He realised, far more keenly than the critics, the difficulties which stood in his way. He could have told those critics, long before their omniscience discovered it, that not the least of those difficulties lay in the Japanese themselves.' As regards this aspect of the situation his attitude is revealed in a sentence which he uttered at a complimentary dinner given him by the Japanese civil servants in Seoul. 'Always remember, gentlemen,' he said, 'that you are not here to serve Japan, or promote Japanese interests; you are servants of Corea.' As regards the Coreans, the principle which he set before himself was to endeavour 'to

reach the heart of the Corean nation by compelling the gratitude of the individual. This was to be the leaven which he believed would, after many years, leaven the whole mass of the people.' When lessons learned at the Japanese model farm and technical institute had brought to a sufficient number of Corean agriculturists and artisans undreamed-of prosperity; when hospitals after the Japanese pattern had opened up new visions of relief from pain and disease, it would become impossible for Corea to continue to regard this wonder-working Japan as her enemy.

THREE articles deal with matters of immediate national importance to Britain. Writing on *The Constitutional Crisis*, Mr. Marriott furnishes some useful particulars regarding the two-chamber constitutions adopted by the Australian Commonwealth and by South Africa. In Australia the Senate can force a dissolution on any Bill, whether dealing with Finance or not, and not until after an appeal to the electorate can the House of Representatives override the will of the Senate; and 'then only if the majority in the First Chamber reinforced by the minority in the Second, is sufficiently large to outvote the Senatorial majority combined with the minority of the Lower House.' In South Africa an appeal to the electorate is not compulsory. 'If a Bill passes the House of Assembly and is twice rejected by the Senate, the Governor-General may, *during the second* Session, convene a joint sitting, and the Bill, if passed by a simple majority of the members of both Houses, will become law forthwith. In the case of a money Bill, the joint sitting may be convened *during the same* Session in which the Senate "so rejects or fails to pass such Bill."' *A General Strike: its Consequences and a Remedy* is an article by Mr. Molloy, suggested by the recent threatened general strike of the coal-miners of Great Britain. The consequences of an absolute stoppage of the total coal-supply are indeed fearsome to contemplate and yet the disaster was temporarily averted—unfortunately we cannot feel sure that it is more than a respite —only by the intimation conveyed by Mr. Churchill to the disputants that in such an event Government would pass a Bill through both Houses of Parliament in twenty-four hours, conferring upon the Executive every power considered necessary to deal effectively with the matter. The moral of the incident is, in Mr. Molloy's opinion, that the only real safeguard against the occurrence of such a catastrophe would be the general adoption of profit-sharing between employers and employed in the form of a system of co-partnership. Under the title of *A Self-Supporting Penal Labour Colony*, Miss Sellers draws a most attractive picture of the Swiss penal labour colony at Witzwil in the

Canton of Berne. Since such colonies form part of the programme of reform sketched by the recent British Poor Law Commission, it is encouraging to know that it is possible to make them pay financially as well as socially.

OF the remaining articles probably the most interesting is *The Theory of Evolution and Mutual Aid* by Prince Kropotkin. In a manner quite intelligible to the ordinary reader the writer traces the gradual steps by which Darwin himself was led to admit that in *The Origin of Species* he had attached too much importance to the principle of 'natural selection' and through lack of the data which subsequently became available, had too little recognised the direct action of the environment in producing modifications of species without the necessity of a wholesale *individual* 'struggle for life' inside the species. Other papers of interest are Miss Bradley's account of the relations between James Boswell and the Corsican patriot, Pasquale di Paoli, and Sir Algernon West's reminiscences of Mr. Gladstone.

THE FORTNIGHTLY REVIEW.

IN the January number of this review Mr. W. S. Lilley continues his paper on socio-political matters which had been introduced by the title *Eyes and No-Eyes.* If it is with a sense of disappointment that we find the paper confined entirely to the Irish question that sense of disappointment is soon replaced by a very different emotion. If any one desires to see a clear, quiet, and strong statement of the case for Ireland, he will find satisfaction in Mr. Lilley's treatment.

To begin with, Mr. Lilley makes the startling but undeniable statement that the average Member of Parliament does not know about Ireland. Very few have taken the trouble to qualify themselves for the responsibility of legislating on the subject. Parnell's utterance in 1875 is clear and definite and remains to-day the complete expression of Nationalist endeavour. At that date Mr. Parnell said 'we will never accept either expressly or impliedly anything but the full and complete right to arrange our own affairs, to make our land a nation, to secure for her, free from outside control, the right to direct her own course among the peoples of the world.' Mr. Lilley goes on to sketch thereafter the history of Ireland's treatment at the hands of the English. Then follows quotation after quotation from responsible politicians such as Gladstone, Lecky, Bright, Newman, and Matthew Arnold, which corroborate from different points of view that which underlies Gladstone's statement on the reading of his first Home Rule Bill. 'Go into the length and breadth of the world,' Gladstone said, 'ransack the

literature of all countries, find if you can a single voice, a single book in which the conduct of England towards Ireland is anywhere treated except with bitter and profound condemnation.'

Mr. Lilley is not writing bitterly though he quotes some who give their views with less reserve than himself, but he certainly produces a very profound impression that what the Nationalist Party desire to-day and have desired for years is no nebulous concession but something that is to be called self-government and which will deserve the description. Eight years ago, he tells us, Mr. Redmond wrote—'The Irish members have one advantage over English parties: they know what they want. The present Government is in a state of bewilderment in Ireland. His Majesty's Opposition is in a state of bewilderment everywhere. Ireland has faith neither in Government nor in Opposition, she is watching the political situation in England with keenness, and she will not fail when the opportunity offers to turn it to good account.' Then Mr. Lilley adds. 'These words are even truer now than when they were written. It seems certain—as certain as anything in the future can be—that in the next Parliament, the Nationalists will be what Lord Morley of Blackburn calls "the electoral pivot." Will they get what they demand? I cannot see what is to prevent it. From the point of view of party they will be masters of the situation.'

ANOTHER article worthy of special attention deals with Prince Ito and is written by Mr. Alfred Stead. After a discussion of the character and ideals of the late statesman (an unqualified eulogy) he takes up special aspects of his life, the romantic beginning, the relations between himself and the Emperor of Japan, the successive steps of his rapid progress: his part in the great undertaking of drawing up the Constitution; and finally after a glimpse of his private life there is an interesting comment from his own mouth upon the state of China at present and the relations that may soon exist between the two countries. He said—'If there be a Yellow Peril to be feared in China, then Europe should reckon upon Japan as their first outpost, since Japan would suffer first from such peril."

The Prospect in Persia, although written about the month of November last, provides an interesting supplement to the vague and scrappy reports that appear from time to time in the telegrams. Angus Hamilton who writes the article introduces us to the Shah and his wife as they evacuate their high office and their palace. It is the violent anger of the Queen extending even to resentment against her husband that takes the important place, the Shah appearing bitter and moody but also not a little indifferent. The journey to Russia was

calculated to allay angry feelings, for everything was done to make the deposed party comfortable; and if the Shah was conscious that much of the glory had gone from his life there was also the comforting recollection that his troubles also were at an end—his debts had been taken over by the Government of Persia and a considerable sum was allotted to him, subject to his observance of certain conditions, many of which are not very complimentary to the late Shah's sense of honour. For example he has to return all the jewels noted in an inventory; to replace all that have been lost, failing which the value of the missing articles will be deducted from the annual pension; while should he refuse to abstain from political agitation against Persia then his pension will be stopped. There is in fact a lack of dignity about the whole, while all the petty ceremonial which would soothe a little mind marked his journey into Russia. Clearly the ex-Shah may be a centre for political agitation but will in himself never be a serious difficulty. After this useful description of the situation as it affects the late ruler the essayist turns the reader's attention to the difficulties that confront the Persian constitutionalists in the dismembered condition of the country and in the loyalty which is still maintained by influential rulers towards the deposed Shah. There are irritating accompaniments which show the difficulties the more unmistakably. Robbery on an extensive scale is going on outside the immediate surroundings of Teheran, organised robbery, which is terrorising the peaceful country people; trade is quite paralysed, for the trade routes are centres of attraction to the many independent bands of unscrupulous chiefs. These malcontents are not to be regarded as loyal supporters of the deposed ruler, but that in no way lessens the difficulty of effectually restoring order and confidence. All this would tax the strength and patience of a strong government, and apparently that description has yet to be deserved by the Persian Ministers. Nor are all those who have important places in the new system calculated to inspire real confidence. The picture of the future of Persia which Mr. Hamilton suggests to us is by no means a rosy one, and while the Constitutionalists have a programme of procedure which is thoroughly commendable there is a serious element in the situation in Persia which tells against that country when compared with the procedure of the reform party in Turkey. The Young Turks were preparing for thirty years laboriously and carefully that they might be ready for the task of self-government. No such preparations apparently have been made in Persia. However the sympathy and support of powerful nations is with the Constitutionalists and if the finance of the country could be put on a satisfactory basis then it would be possible for the new party to equip and maintain a force sufficient to disperse the predatory tribes and restore the

confidence and trade of a country whose resources are far from contemptible.

THE other articles of the number may be catalogued as follows :— The first three chapters of Mr. George Meredith's posthumous novel, *Celt and Saxon*, the usual *Review of Events*, in which Mr. Garvin still emphasises the naval situation and points at Germany with untiring vehemence ; *The Later Heroines of Maurice Maeterlinck*, by his wife ; *The Naval Situation*, by Archibald Hurd ; *Imprisonment for Debt*, by E. H. Pickersgill ; *Liberalism of the Future*, by Sidney Brooks ; *Emile Olivier and the War of 1870*, by Frederick Lawton ; *Every Man his own Landlord*, by J. Ellis Barker ; *Migrating Stars*, by Prof. H. H. Turner ; *The Mind of the Statesman*, by F. G. Aflaloo ; *Naval Agreement Delusions : a letter from Berlin*, by R. C. Long. The usual short story and a page of correspondence upon Imperial Scholarships (which latter is not at all interesting) complete the list.

Speaking of the Review as a whole, and probably for all those who read it month by month, one can hardly avoid expressing the wish that we may soon escape being terrorised and stunned by articles upon the naval situation and German competition. It is not with the views and inferences of these particular writers that fault is found but with the continued strain imposed upon us of reading vehement articles upon technical matters which are for the most part only to be competently discussed by experts.

COLLEGE NOTES.

FOR the English Division of the B. A. Degree Examination, 261 candidates appeared from the College. Of these 166 passed, 3 in the first class, 47 in the second, and 116 in the third.

For the Second Language Division 229 appeared, of whom 196 passed, 6 in the first class, 96 in the second, and 94 in the third.

For the various Science Divisions 244 appeared, namely 30 in Mathematics, 67 in Physical Science, 11 in Zoology, 31 in Philosophy and 105 in History. Of these 130 passed, namely 4 in Mathematics, one in the first class, one in the second, and two in the third ; 33 in Physical Science, 12 in the second class, and 21 in the third ; 7 in Zoology, two in the first class, four in the second, and one in the third ; 18 in Philosophy, two in the first class, eight in the second, and eight in the third ; and 68 in History, five in the first class, 31 in the second, and 32 in the third.

For the F. A. Examination 149 appeared, of whom 74 passed, 12 in the first class.

For the Matriculation Examination, 90 appeared, of whom 22 passed.

MR. RUSSELL returned from furlough on the 13th inst.

THE College Young Men's Brotherhood, following the precedent of last year, were "At Home" to the new students of the College at College Park on Saturday, 19th February. There were the usual refreshments and entertainments. Mr. Hogg spoke on behalf of the Brotherhood, explaining its aims and methods, and V. Subbaraya Kamath spoke as the representative of the new students.

WE have received from the Honorary Secretary of the College Day Association (Dr. M. Vijayaraghavulu) the following list of subscriptions received up to 31st December 1909, for publication :—

MADRAS.

	Rs.	A.
Mr. V. Raghunatha Sastry	100	0
Mr. F. E. Corley	30	0
,, S. Ramanujam Chetty	11	0
Rao Bahadur N. C. Rajagopala Charry	10	0
Messrs. C. Moonuswamy Chetty, G. Govindarajulu Chetty, P. Venkatachella Mudaliar, K. Chinnathambi Pillay, George Verghese, George Mathai, C.R. Ganapathi, V. Subramaniam, R.N. Antony, K. Seetharamiah, S. Sathyamoorthi, P. Rathnavelu Chetty, T. Jayaram Nayudu, R. Madanagopaul, N. Dooravalacharry, P. Ethiraja Mudaliar, Paul Appaswami, M. Krishnaswamy Mudaliar, P M. Joseph, P. N. Moothuswamy Nayudu, O. Balasundaram Chetty, M. Rajahbahadur, N. Vencataswamy, M. Narayanaswamy Iyer, P. Venugopaul Nayudu, P. V. Nataraja Mudaliar, C. Davaraja Mudaliar, P. Raghavendra Rao, P. Varatharajulu Nayudu, C. Rathnavelu Mudaliar, T. S. Narayana Sastri, M. E. Gajapathy Rao, K. Lakshmana Battaji, K. Gopala Rao, M. Narayan Singh and G. Loganadam, each Rs. 5	180	0

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Messrs. V. S. Lakshminarayana Iyer, R. Moothuswamy Iyer, A. Rangaswamy Iyer, S. Mahadeva Iyer, M.V. Ramaswami Iyer, K. P. Bushanam Iyer, Peter Izaac, L. K. Tholasiram, S Subramaniam Pillayan, M. N. Vencatarama Sastri, S.T. Kallabirama Pillay, N. Somasundaram Iyer, P. Streenivasa Iyer and T. S. Thyagaraja Pillay, each Rs. 5	70	0

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	Rs.	A.
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Mr. K. C. Eapen Kuruvilla and Dr. T. E. Punnen, each Rs 5 ..	10	0

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MYSORE.

Mr. C. Ramalingha Reddi	10	0

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Messrs. M. Suryanarayana Pantulu, Y. Narasimham, K. Sambasiva Rao Nayudu and V. Achyutham, each Rs. 5	20	0

VIZAGAPATAM.

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COCANADA.

Mr. K. R. V. Krishna Rao Bahadur	25	0
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Messrs. G. C. Jaganatham, K. Kalyanaswamy and L. Subba Rao, each Rs. 5	15	0

RAJAHMANDRY.

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Mr. P. Nagaraja Rao	10	0

ELLORE.

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